A M D G

THE
WOODSTOCK LETTERS

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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
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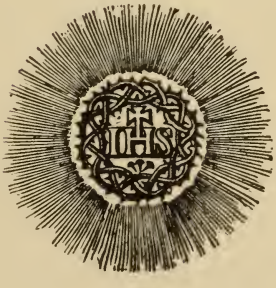
VOL. XXXI.



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THE

WOODSTOCK LETTERS

VOL. XXXI. No. 3.

ALASKA.—A SUMMER TRIP.

A Letter from Father Julius Jetté, S. J.

NULATO, ALASKA,
Aug. 11th, 1902.

REV. AND DEAR FATHER,
P. C.

My last communication having met with such a hearty welcome I cannot refrain from giving you some further details about our life in Alaska, especially as you entreat me to do it, and I have no other means of showing my gratefulness for your charity towards me. I shall try then to give you an insight into our summer work in these parts, by copying for you, with some reflections and explanations, the diary of my first visiting tour of this summer. From Nulato, as you may know, we have to attend a very extensive district, as our excursions reach regularly to 105 miles up the Yukon, and to 120 miles down. We have even good reasons to go up as far as 200 miles, but this is not always feasible.

I started on this trip on Saturday, July 12th, about noon. The Peterborough canoe, which I commonly use for these summer excursions, was in such a condition, from having been left inconsiderately on the dry beach, that I could not make use of it and had to borrow one from our Nulato trader, Leo Dimoska a quarteroon-Russian, who is by far the best disposed in the place towards our work, having been well trained by Father Judge and Father Ragaru. On this canoe I fitted my own mast and sail, hoping to avail myself of every puff of wind that Divine Providence would let me enjoy. I

took with me a young boy about fourteen who was willing to come without being paid, and could be of service at least to steer, and also, occasionally, to help. In former years we availed ourselves of steamers to go up the Yukon, and were allowed a good, strong companion. But the straitened circumstances of the Mission did not allow me this time to indulge in such luxuries. So I was glad to take my little volunteer, who indeed showed a great deal of determination; for the trip, at least for the first forty miles, is by no means an easy one. Kobálogh is the young fellow's name. I shall have to mention him occasionally hereafter.

We sailed at first for about three miles, after the Indian fashion, namely, following the shore as close as possible. This method, which has the advantage of safety, enables us to avoid the strong current of the Yukon and thus to proceed with a very light breeze, However, it dropped altogether on us after we had passed the first fishing camp, composed of two women who were getting their winter supply in this lonely spot which we call Tekenaloten. Not being in a hurry we determined to stop for lunch which was soon cooked, for it is always easy on the banks of the Yukon to gather drift wood, and as soon as the tea was made and the the canned meat warmed in the frying pan, everything was ready. Of course being so near to the start we were supplied with some cans of that article which passes as meat in this Yukon valley, but which has lost all flavor, partly, I suppose, from the cooking it has been subjected to, and partly, I think from the drugs which have been mixed with it to ensure its preservation. The most commonly used are boracic acid, salicylic acid, sodium hyposulphite etc. I leave it to physiologists to examine what particular effects these may have on living organisms, but what I can say is that they do not act as seasonings to improve the taste of the article.

After lunch we resorted to a second mode of navigation, which is common along the Yukon wherever the current is strong and the beach is suitable for walking, and this is towing the boat along shore. The shore from Nulato to the next village, Koyeqasten, is rugged and rocky, at places covered with large boulders of sandstone which make it by no means an easy task to walk, still less so to pull a boat. However, I have always been fond of rock climbing, and in these circumstances I had as much of it as I wished, perhaps more. Passing a protruding rock called Yelkughtlála, I had a climb of fif-

teen to twenty feet which any one would have enjoyed had he had leisure to do so. There is a devil in this rock, according to the native tradition, and any one that enters the small cave which lies underneath it is sure to remain locked in there forever. I was not aware of this last fall, when walking around there in company with an Indian boy, and seeing the cave for the first time, for the water was low, I immediately stooped down and crept into it, but my companion caught my feet and pulled me back in fright, telling me of the danger to which I was exposing myself. I subsequently ventured a second time into the small hollow, and called upon the fiend to show up, which he was careful not to do, but my friend was in such an anxiety that I had to give up. This time, however, the cave was under water and we passed the weird place without a thought of its demon.

Devils play quite a prominent part in the native superstitions, and I shall have occasions to quote some more instances of it as I proceed in this narrative. They are called by the natives by the generic names of *tsonteye* and *nekedzaltagha*, both of which we have adopted in our explanations. The native conception of those devils however, attributes to them a sort of body, but an aerial one, as it were some kind of a gas or vapor. As we know, such was also the opinion of several among the early Fathers of the Church, and even, if I mistake not, of Cassian. So we have not considered this an objection to the use of those words to designate the spirits of darkness, though we make it a point to give orthodox notions about them. The fact that this notion of evil spirits or devils is so familiar to the natives, accounts, I think, for the wonderful interest they show in the pictures in which devils are represented. There they see visibly depicted those beings about which they have heard so much, and their curiosity long ago awakened is at last satisfied. Last year Sister Mary Stephen brought back from Canada a good collection of large colored prints, a gift from the Redemptorist Fathers. Among those were the Death of the Just and the Death of the Sinner, this latter with a convenient surrounding of devils. I have noticed everywhere, that the first was hastily looked over, and the second was made quite a subject of contemplation. All the details were scanned one after another, all the devils examined, their attitudes interpreted; in fact they centered almost the whole interest.

After passing this first devil spot we came to a narrow gorge called Tsutlot, where lives an old sorcerer, or

shaman as the Russians called them, with his two daughters and their respective husbands. The old man, who commonly goes by the surname of Kapsul, which he has received from the Russians, is not considered as a very powerful sorcerer or *shaman*. You must know that there are two classes of shamans or medicine-men among our people. I may notice, by the way, that I refrain from using the term "medicine-man" because we have also several medicine-women, who are just as powerful shamans as the men. As I was saying we have shamans of two sorts, those that are so by virtue of the *sen* and those that are so by virtue of the *Kaghúnih*. The *sen* is a spirit, or perhaps only a supernatural communication of the spirit; the *kaghúnih* is a talisman a kind of stone, very rare, which being found and taken up with a complex ceremonial of fasting and sacrifices of certain ritualistic animals, transforms the possessor into a shaman. I have a notion that the first class of shamans are in higher consideration than the second, but I have not yet sufficiently ascertained the point. Be that as it may, my old Kapsul is a shaman of the second class, a man of the *Kaghunih*, and some wicked tongues maliciously assert that he has lost his *Kaghunih* long ago; others go so far as to say that he never had any and that all his shamanhood is a fake. I am witness myself of two instances in which his predictions proved remarkably false.

In the winter of 1901, or rather towards the spring, everybody was expecting a freshet of the Yukon. Kapsul sententiously declared that there would be no high water that year. But he was decidedly mistaken, and the water was so high on the breaking of the ice that all the inhabitants of Nulato had to leave their houses and go to camp on the neighboring hill. The Mission was safe, it being slightly higher than the surrounding points. I had to acknowledge then that Rev. Father Tosi had been right in selecting its location. The other failure of my shaman occurred last winter. I was stopping in Koyegasten, with an old woman who prides herself in being styled my grandmother, and in fact treats me as if I were her grandchild. She was herself formerly a renowned shaman, but has given up her practice and has become a thorough christian. I admitted her to communion after a long trial, and I have never regretted it. So my grandmother and her husband were preparing to start for the hunt, sewing tents, sharpening the axes, etc. I was in the house when Kapsul came in. As he was travelling, he was welcomed as is customary, with a sub-

stantial lunch, and the staple drink of Alaska, hot tea. While eating he enquired whether they were getting ready for the hunt and on their answering in the affirmative, he looked wise, shook his head mysteriously and said in an undertone, "I do not think that you will go hunting this spring." When he was gone they asked me,

"Did you notice how he spoke those words? He spoke as a shaman, and he made a prediction."

"Well," said I, "what will you do?"

"Oh! oh! said the old woman, we are not going to mind that. He does not know what he is talking about." I approved, of course; and they did go, and were quite successful too, getting seven deers and as many beavers, besides the minor catch of martens, etc. The old woman was so pleased, that on her way back she sent me a telegram from the first station she reached to inform me of her success, in spite of the shaman's predictions.

The very location of Kapsul's house is quite a discredit to his foreknowledge. He insisted on building, last fall, just in the gorge, in which runs a streamlet of clear water. These streamlets do not freeze thoroughly in winter, but overflow constantly, so that the ice heaps up at the mouth, forming in the narrow gorges miniature glaciers. The old man was warned by several passers-by that his house would be in the ice before the middle of winter, but he would not give up, and around Christmas, whilst they were all away for a feast in a neighboring village, the unruly water entered the premises, soaked some flour and sugar and powder in the trunk, and froze on the spot to the depth of about two or three feet. Loud was the moaning of the old man when he found out his mishap. The others pitied him, of course, for our natives are very kind and compassionate and friendly to each other, but many could not help shrugging their shoulders and whispering that decidedly his *kaghunih* was gone.

For some reason or other, I am generally on very friendly terms with the shamans. However, Kapsul was an exception. His way of marrying his daughters was too unchristian to be overlooked, and the strong admonitions which I had to give him in consequence had brought about a rather cold feeling between us. Still I did not want to be hard on him this time. All his daughters are now in decent situations and I had no reason to be gruff or impolite, so, according to the Indian etiquette I paid him a visit. At first I was rather coolly

greeted, but this I expected and was by no means surprised or displeased. I sat talking in the smoke-house, till another travelling party, whom we had just passed, came along. They called in, too, and, of course, were offered a lunch, as native politeness requires. Now it would have been very uncivil to leave one visitor without the customary refection whilst others were eating it in the very same place. So, as long as I did not choose to go away, I had to be offered something, and this, I thought, would be the beginning of our reconciliation. I therefore remained sitting, chatting and smoking my pipe. The shaman's wife looked sideways at her husband and asked me whether I would accept a deer tongue. I would, of course; and she brought it in and handed it to me; upon which I unceremoniously took out my pocket knife and, having given a part to my young companion, proceeded to eat the other, cutting it in slices after the most approved Ten'a fashion. This carried the point, and it became evident that so polite a guest had to be well treated. I was therefore invited to have a cup of tea, some crackers and a plate of berries, and our friendship was a settled thing. But friendship entails sundry obligations, and nowhere more than in Alaska does the principle of our Holy Father that "love consists in a mutual communication of gifts" receive so frequent an application. I was therefore asked to take charge of a gun, reloader and ammunition, to be brought to Kapsul's son-in-law, some forty miles up the river; to take along with me a musk-rat blanket, a wall-sack and two tobacco pouches, to be traded for moose-skins at Tanana, if I reached that point. I did not expect this, but I knew well that my refusal would have put a damper on our newly formed amity, and I willingly took charge of all the things entrusted to me. I was thereupon paid the compliment that I was really just as a born Ten'a, and the Father of the people. In their delight they began to give me geographical informations, of which they know that I am fond, and the old man confidently told me, pointing to his grandson, a baby sleeping in his cradle: "I doubt whether Father Rossi baptized him well, because he is crying all the time." I assured him of the validty of the Sacrament, and finally we took leave and parted good friends.

We had another short stop at a camp of two tents, and thence proceeded to Koyeqasten, where I purposed to stop over night. This is a small village some ten or twelve miles above Nulato, the people are good Christians

and almost all have been admitted to communion. Here lives the old lady who calls herself my grandmother, as I have just said. Noidolan, such is her name, is quite a character and quite a power, too. The Ten'a people, as you may know, have no chief, no authority of any kind except public opinion. Now talking goes to form public opinion, and good talkers are generally influential persons. When, besides, they have great good sense, as the old woman has, and are kind and generous as she is, they are really powerful. This native dame has no children of her own but she brought up a family of ten, mostly her relatives, to whom she has been as good as the kindest of mothers. Besides she also raised her own husband, whom she took with her when her first husband died, and educated thoroughly after the Ten'a fashion and subsequently married. They are a perfectly happy couple, in spite of the difference of ages between them, but, as one may think, in their case the counsels of St. Paul are reversed; the wife rules the husband, and the husband loves the wife, with a most devoted affection.

This Ten'a relation of mine gave us a hearty meal. We were in the midst of the salmon run, and this staple article was to be had everywhere. The natives knowing that I had nothing wherewith to buy my food were very generous to me everywhere, and supplied me gratuitously with the best of fish during my whole trip. So much has been said and so much is being believed about the ungratefulness of the natives and especially of our Ten'as, that I, who know them pretty well, may be pardoned to notice in the course of this narrative some instances to disprove this unjust statement. A Ten'a will not be generous to a white man as long as he considers him to be comparatively rich and well provided with all necessaries and comforts; he cannot see why a man in such circumstances would not share with him the plenty which he enjoys, and therefore he will always try his best to get as much from him as he can. But let him come across a white man whom he may consider to be as poor as himself, he will be more generous, as a rule, than most white men would be under similar circumstances. I shall occasionally point out some more facts that justify this assertion.

The next morning, July 13, we had Mass at 10 o'clock, preceded by a short sermon, and with another short instruction at the Gospel and a little *fervorino* before communion. I find it more profitable to divide my instructions, when possible, because my peoples' attention,

can not be kept long on some particular point. If I were to speak half an hour continuously I would put to sleep a good half of my audience, and that would be almost the only result of my endeavors. After Mass I gave Extreme Unction to a dying boy who was in the last stages of consumption. In fact the little fellow died a few days after my visit, and, as I hope, took the short cut to heaven instead of plodding his wearisome way through life. I had planned to start in the afternoon, but the wind was raging in a fury, and I had to delay. We had a long friendly talk then about the question whether it is advisable for young native women to be married to white men. I found that my audience had very sensible notions on the matter. We dealt with the subject in a sort of conference after Cassian's method, my grandmother, Koltsik and I being the main interlocutors. This way of teaching Christian doctrine is one I am most fond of, as it is sure to come home to the native mind, and leaves no room for that bashfulness which commonly prevents them from putting questions or even answering when they are questioned in a formal catechism class. It also suits their taste better, for they peculiarly dislike to be treated as young children. But it requires at least one intelligent interlocutor. Here I had two, the old lady and her nephew, Koltsik. He is one of my best Christians, and quite a good help too. Through his influence I have obtained results that seemed to me unattainable at first, and he has proved himself capable of self-sacrifice for the good cause when really it could hardly have been expected. When we were through we dispersed over the neighboring hill and feasted on the native berries. The most common of these are the blueberry, the huckleberry and the whortleberry, all of which are the fruits of various species of *Vaccinium*. There are also cranberries in abundance, but we did not find any, and salmon berries, a pinkish raspberry-looking fruit, tasteless in the extreme but greatly relished by natives.

After supper the wind abated considerably and at half past seven I started with my young companion under full sail, in a tolerably fair wind. The current from this place, or rather from about forty miles further up, down to this point is extremely swift and there is no possibility of towing, as on both sides the banks are of soft ground sloping gradually to the river and hedged with falling trees that make it impossible even to walk along the water's edge. The wind was therefore a welcome help

and we sailed as long as it lasted, i. e. till about half past ten. There is no night in this season in this latitude and, though the sky was quite cloudy, it was as good as daylight. But the rain began to pour down in showers and the wind dropped completely, so that we pulled to a small island where there was a native camp, to get into quarters for the night. The natives were asleep, and we pitched our tent, amidst a cloud of mosquitoes and a gentle drizzle, so silently that their rest was undisturbed. Ours was not so quiet, for the mosquitoes were particularly fond of our company and persisted on staying with us despite all our efforts to drive them away. Finally I set to work, and having killed every one of them individually, went quietly to sleep by half past one. The rain kept on during the whole night, and was not quite over when I began to stir, at about nine o'clock on the morning of Monday, July 14. On issuing from the tent, I found an honest Ten'a gazing at it and quite perplexed as to who we could be. Our tent being pitched on crutches, he at first assumed that we were white men, *kesak* or in the plural from *kesakeyu*, as they are styled, evidently from the Russian *cossacks*. But seeing the flap nicely brought down to the ground all around by stones or other heavy articles laid upon it on the inside, the thought came to his mind that we might be natives. Moreover, there was a large patch on the tent, which was really a shabby affair, and he had almost made up his mind that we were Indians. He was as pleased to see me as I was to see him, and we had a long talk about his elder daughter who was in danger of being given to a soldier. I did my best to dissuade him ever to give ear to such proposals, but it was not easy, and I even think he was not fully convinced, because he is such an honest and straightforward fellow that he cannot easily believe in the rascality of others, even of white men. However, we finally agreed upon the following terms: 1st, that the said soldier would get a written permission from some officer authorizing him to marry a native woman before his time of service expires; 2nd, that the said paper should be submitted to me for approval before any decisive step would be made. While all this momentous matter was being deliberated upon we had breakfasted, shaken hands with the other people of the camp and were ready to start by half past twelve. We rowed and sailed in turns, as we could, stopping at various camps, till we entered the slough which the natives call *Totef-tena*, and which I have practically surnamed the *Devil's*

Slough, lying off a larger island which divides it from a shallower one into which empties the Koyukuk River. The Indian legend tells that formerly the whole Yukon passed on the other side of the island, where the Koyukuk empties, and that I would readily believe. But, one day, the devil (others say it was only a powerful shaman) happened to pass that way and took the short cut, plodding his way through the marshy ground. He sank waist deep in the mud, but pursued his course with infernal obstinacy, sweating as a mortal and breathing as loud as a white whale. After he had passed, the slough was opened, and the Yukon rushed its muddy waters through the new channel, which is the main one up to the present day. In this hellish pass we were caught by a rain which threatened to be of long standing, so we determined to camp at half past five.

We had not been there an hour when the rain stopped, the sky cleared up, and having had our supper we felt like going on, which we did. At the next camp we found a white man—a poor fellow in company with two paltry dogs and a miserable boat—who was on his way to Tanana and had a hard time of it. He was well treated by the natives who fed him occasionally, and thus enabled him to spare his scanty supplies. I helped him with some baking powder, and comforted him by telling that after thirty odd miles he would be through the roughest part of the trip and could enjoy a good bank and have some towing if he chose to. I gave him also a hint to proceed after the devil's slough through another small and short one, which would save him time and trouble. He also asked me for some tobacco, but I was in a poor plight myself, being reduced to smoke a very low grade of chewing tobacco, which cut down one half of my good humor and considerably lowered my spirits, so I was unable to assist him. From this camp we reached that of *Tenoyutlnik*, a little shaman who is quite nice to me since the day I had the soldiers coming to arrest him. This happened last winter. This enterprising young gentleman, who, like many of his profession, was not satisfied with his first wife sent her away some years ago to take a second one, and he took it into his head last winter to get also a third. But the third happened to be unwilling and, hearing that he was to come down to Nulato, where she was, to fetch her up, fled to me for protection. I asked the Sisters' help, and we agreed that if the man did come, she would retire to the Sisters' house and stop there as a place of safety, till

he had gone back. Meanwhile she would be instructed and prepared for her first Communion. In fact, about a week later Tenoyutlnik showed up and *Malgha*, the young person, ran to the Sisters in such a hurry that she brought with her no clothes nor blankets, and we had to send for them, for it was impossible to prevail upon her to go back to the village for a single minute whilst he was there. Of course, the following day, he came to the Mission and gave me a lecture about my interfering in his business, etc. To which I replied that I only interfered in the young person's affairs because she had requested me to do so; that I was very sorry that he was at all concerned in it, but that I meant only to help and protect her. He then insisted that I should pay him forty dollars for expenses that he had undergone for the deceased parents of the girl. But I declined, saying that it is not the custom among white men to buy women. We were going on in that strain, when a woman, who had accompanied him, left the room. I suspected something and went directly to the Sisters to warn them that these people were about to make some trouble. I was not there two minutes when that same woman came, and began to lecture *Malgha* in public, for we were in the class-room, about her stubbornness, etc. This made *Malgha* more stubborn, and seeing that she gained nothing the woman grabbed her by the arm and began to pull her to the door. There was little chance for the young girl to resist the superior strength of her antagonist—in fact Ten'a women are generally very strong, almost stronger than the men. I made a few efforts to have her released but I saw that I would get into a ridiculous situation by trying any more, for the excited woman would not let her victim go. I then pronounced the magic word, "The soldiers." The Ten'as have been imbued, during the Russian domination, with a reverential and servile fear of the soldiers, and will do anything rather than fall into those dreaded hands. I went to the Telegraph Station and, stating the case to the Sergeant, asked for one man to accompany me to the school and play the part of Medusa's head. My request was granted, but we had not far to go. As soon as we left the Station we found Tenoyutlnik together with the dastardly woman and her husband standing near the door to see what would happen. The Sergeant stepped out,

"Are these the people," he said, "who are making trouble, Father?"

"Yes, Sergeant."

"Well, let them know that if they do not keep quiet I shall mind the business myself."

"All right, Sergeant, and many thanks"—I had not to interpret; they had understood. Malgha was left in peace, was instructed, admitted to Holy Communion, and Tenoyutlnik has been on good terms with me ever since.

On leaving this camp we came out of the devil's slough and crossed under sail to the entrance of another small slough which enjoys the double advantage of being a short cut and having a slack current. The entrance to it being very shallow our boat was aground before we thought of it and we had to jump off and wade over the sand bar to find our way and get over it. Near the entrance of the slough was the Barge No. 3, of the Telegraph Service. The Signal Corps men were unfortunate with their barges last year. No. 3 was grounded in this slough, No. 2 was in the same predicament above Naghaghadotilten, and another was badly injured by the ice at Meketenigasten. About eleven a little above the barge we camped for night. It was a good place for bears, and we slept with a loaded rifle and a loaded pistol alongside of our couch. But the bears seemed to care less about us than we did about them, and not one disturbed our slumbers.

The following day, Tuesday 15th, was marked by no very remarkable incident; at noon we passed Yesetla a small rocky cliff now known as Bishop's Rock or Bishop's Mountain. The name has been given to it to commemorate the death of Archbishop Seghers which occurred at the foot of that very rock on Nov. 28th 1886. The fact is too well known to be told again, and has been already recorded at length in THE LETTERS. Four graves on the hillside, sheltered, according to the Ten'a custom by small tents, are the only vestige of the former village. At this point the whole of the Yukon waters pass through a very narrow channel, the Bishop's Rock protruding very far into the stream, and on both sides, but especially at the foot of the rock, the current becomes a torrent. The mythology of the Ten'a relates how that famous giant *Yelkugh* being reduced to starvation travelled towards the Yukon, his wife following him. They were, however, exhausted before they reached it. She succumbed first, and her remains are still seen on the south-east of Nulato, where they form the mountain called *Ghonu'uye*, the easternmost of the *Kayagh* Range. He fell to the ground a little further, and he can still be seen in the shape of another mountian called *Nódaghas*.

In his fall, the empty sack, which he carried on his shoulder, was thrown to the other side of the river, and remained there, partly obstructing the stream ; this is Yesetha or the Bishop's Mountian. I have a vague notion that *Yelkugh* is somewhat connected to the *Yesl* of the Athabaskan myths, and the similarity of the names *Yesl* and *Yesela* seems to confirm this conjecture. My researches on this point, however, have not yet produced sufficient evidence but, if they happen to bring some interesting result, it may, in course of time find its way to THE LETTERS.

We proceeded slowly, rowing hard in a strong current till eleven o'clock that night, when we camped. Here we almost had an adventure, for whilst we were pitching tent, our boat drifted away in the current, and was floating majestically down quite a little way from the beach when my companion took notice of it. In a minute I had put off my nether garments and started after it. Fortunately, the water was shallow, and I could catch the skiff without trouble. We secured it well, I can assure you, on the following nights. That night we went on the hunt for a while, for my companion saw a young fox in the bush, and the footprints of it were numerous on the beach. But our hunting was without reward, and we thought it wiser to rest.

Wednesday, July 16th, was much like the preceding day. Not a camp in view, strong current, hard rowing, head wind, hence slow progress. We stopped now and then to feast on berries, and were fortunate enough o meet one native and his son, coming back from the hunt. They had a good load of geese and ducks, and we obtained one of the latter in exchange for a handful of tea. At about ten we camped at *Menkatenyighon*, opposite a slough which was to lead us to a native camp. We were tired of travelling in the desert. Rain during the night.

On the next morning July 17th, I was aroused by the unwelcome noise of a dog foraging in my boat. The beast was after my bacon ; I jumped out and was not long in chasing it away. It was one of the hungry companions of the poor fellow we had passed three days before. He came up himself soon, shook hands with me and enquired what time it was.

" Half past five," was the answer.

" And, excuse me, sir," he went on, " but is this morning or evening."

"Morning, indeed." The man was travelling at night

and had lost track of time as well as of days. I once more was able to give him a good hint by telling him to go through the narrow slough opposite, and he went to sleep. So did I, for it was still too early to get up. That morning was the last stretch of hard labor. By twelve we reached the winter village, deserted, of course, at this time, but in which, however, we met one woman, busy in catching some dry fish. We lunched there, and a short while after we were welcomed in *Dzaghaghatal'-oten*, which is the summer camp of *Naghaghadotilten*, and quite a goodly camp, at that. I began the visiting and talking and going around and was kept quite busy with it for the rest of the day. One of my Christians, Silkei, was seriously ill with a severe attack of pneumonia, being almost unconscious, and his family in great alarm: I had to mind the body as well as the soul. There were also a few minor cases of sickness, of those which are more troublesome than dangerous. The next morning I visited the trader, Mr Gurtler, a warm friend of Father Ragaru. All the natives, of course, enquired about Father Ragaru, whose devoted charity they remember and praise constantly. Gurtler was anxious to oblige me in some way, in order, said he, to show his gratefulness for Father Ragaru's kindness. I had to accept from him a dozen of fresh eggs, quite a delicacy in these parts, and when he insisted on giving me something else, anything I might be in need of, I naturally suggested the tobacco, of which he gave an ample supply. But this provoked an unexpected demonstration from my natives. For, when I returned to my tent, all were anxious to know what I was carrying along. I told them that the white man had made me a present of some tobacco, and how I had been smoking only chewing tobacco all the way up. Then the shaman of the place *Norodesla Meto*, came to me and made me a little speech which was about as follows:—

"That is not the way you should do. You do not trust us. Why! you are just as our Father, you travel a long distance, you work hard, rowing up stream, just for our sake, to do us good, to help us as much as you can, and you do not tell us what you need. You suffer from want of tobacco and you do not tell us about it. That is not right." I tried to find some excuse:

"But," said I, "I thought you had no tobacco yourselves."

"That is nothing," said my friend; "indeed we are, in need of many things, but, what one has not, another

has. One may have no flour, but his neighbor has some; one has no tobacco, but the next man has it. I have some of it myself, and I would be glad to share it with you. Now when you are with us, if you are in want of anything, you tell me first about it, and if I have not got it, I know who has, and I will get it for you." I promised to do as he desired, sincerely touched by this unexpected instance of native gratefulness. It must be added however that Norodesla-meto is exceptional in many ways, and one of nature's gentlemen, if there are any.

The same day, having obtained some medicine from Gurther, I put a large fly-blister on Silkei and proceeded to baptize three babies born since my last visit. I heard twelve confessions, among whom was my blistered patient. The next morning, Saturday the 19th, we had Communion Mass with the usual instructions; I gave also Holy Communion to the sick man, and admitted three to first Communion, to whom I afterwards gave the Scapular of Our Lady of Mount Carmel. When all this was over, I breakfasted, and turned to a different job, that of sign-painting. Two young men, who were anxious to sell the wood they had chopped during winter, asked me to make a sign of large size, to be posted upon it. As I wished to induce them to be instructed and become communicants next winter, I had every reason to comply with their request and thus win their good will and dispose them favorably towards me. Hence I set to work, got three boards, and having obtained a pencil, made a pretty good job of it. Some may think that this is an occupation rather foreign to the apostolic ministry, but let them remember that many a soul has been brought over by such petty industries, which might have been lost if these humble means had been despised. In the same view, I spent some time that morning in repairing an old clock. By such services, we make friends; and a Ten'a will never take advice unless it come from one whom he considers a friend.

I would have spent the Sunday with them, but I thought it better to leave them to their fishing, as there was a new run beginning that very day. The salmon-run is the harvest-time of the Alaska native, and I consider them perfectly justified in fishing on Sundays during that time. My catechist, Silkei's mother, was of the same opinion. During the whole year she gathers the Christians in her house or in her tent, every Sunday, and says the Rosary with them. She also teaches the prayers in my absence, and occasionally explains the pictures,

but in this last task she is not to be considered infallible. But when the salmon began to run she very judiciously interrupted the meetings, to resume them after the busy weeks would be passed. So I thought better to proceed and, in the evening, went up six miles further to Kentotsitsten, where I had a fourth baptism and stopped for the night. Here was camped one of my white friends, Ed. Keogh, with his native wife and child, and two other white men, who have got into the ways of native life so much that Keogh calls this the white Indians' camp. I was well treated here, and had not to use my provisions, but was fed and well cared for by Captain Keogh, as we still call him, though he gave up his temporary captaincy two years ago.

On Sunday the 20th, we had heavy showers that kept us from travelling till almost eleven, when we finally got away. The day was very hot; and heat in Alaska is particularly unbearable. One can stand the heat elsewhere, and work in it, too, without feeling half as much fatigue and weariness as he experiences here. I thought this was the result of a long, steady enduring of the cold, as happens in our winters, but this summer one of the Brothers who has just come to this country and had not yet tasted of its winters, told me that he felt just as we do about the heat. He thinks this effect is traceable to the dampness of the atmosphere. On that day we had not to stop for Indian camps, for we were in the desert again, but we stopped twice for a swim, on account of the intolerable heat. At evening we reached *Nusaghon* where a white man, also one of my friends, greeted me with a supper. He entreated me to stop for the night, but the cool evenings were really our best travelling time and we went on.

Monday, 21 was like the preceding day, with a slight increase in the heat. We stopped again twice to cool ourselves in the Yukon. At night we reached *Tegoltlatlten*, where there is a Telegraph Station, in which we found two soldiers, one a busy operator, and a lonesome infantry man. The official papers call this place *Meloghozikakat*, no doubt because this has no meaning in its application. *Meloyhozikakat* as it is plain, is the mouth of the river called *Melozhozitno*, and this is a good twelve miles above Tegoltlatlten. We pitched camp between the pseudo and the real Meloghozikakat, at *Nughutharelenten*. Two steamboats passed during the night, one of which was towing a barge, and we could make out that it was on the way up; the other was the "*Susie*,"

the favorite boat of Very Rev. Father René, and, indeed, he was on board thongh we were perfectly unaware of it, and he was most likely sound asleep and unable to notice the little tent by the woods on the desert beach, along side of which we stood, in the midst of innumerable mosquitoes, till the steamer had passed. It was one o'clock in the morning of Tuesday July 22nd.

As we were breaking camp that day, two white men came drifting down the Yukon, and enquired for a lost companion. He was alone in a small boat, drifting ahead and asleep when they had seen him last, the evening before. During the night, the two steamboats had passed, and they feared he might have met with some accident. We could supply no information. That morning we passed the Meloghozikakat, where the dark black waters of the Melognozitno mix with the yellowish mud which flows down the Yukon. After dinner we entered a long slough, in which the current was slack, but the mosquitoes thick. It was interesting, as a perfect wild scene, and affording an idea of the banks of the Yukon some hundred years ago, before any wood-choppers had shorn them of their fleece of fir trees. "There stood the forest primeval," as the poet says, and it was indeed a grand sight, which I enjoyed, in spite of the mosquitoes and gnats, as much as I do the immense stillness of the arctic solitudes during winter. Here we saw some game, it would have been strange to find none in such a spot—a grouse hen and her young ones. We had only a rifle, but my companion is a good shot. He seized the rifle, and said, "I aim at the big one; the others are too small. He killed it and almost split it in two with the bullet of my 44 caliber. But the bird in its fall was caught on a high branch of a tree, and the worst of the hunt was to get it down. The tree was small enough to climb but its position, overhanging a steep rock about thirty feet high, made the undertaking unpleasant. "*Adzeké!*" said my companion, when he attempted it,—which is a Ten'a interjection expressive of fear and wonder. So we pelted stones, and sticks at it, without result. At last we raked out of the under brush a long slender stick by means of which we secured our supper.

We emerged at last from the slough, but only to get into a strong current where the towing became hard. However we were out of the desert a second time. We stopped at a first camp of natives; then at a white man's, and finally arrived at night time at *Sarno ruker*, literally *the large Creek*, where there was a pretty good native

camp. My companion, being a young boy from the village below Nulato, was unknown to these people, and one of their first questions was, "Who is this boy?" Of course they did not put the question to him, for, according to Ten'a etiquette, it is quite rude and uncivil to ask anybody, "who are you?" or, "what is your name?" But I knew how to answer.

"Do you knew *Toghotenalnik?*" I enquired.

"Of course we do," they replied, "he is from these parts, and related to most of us."

"Well," said I, "this boy is his nephew." You should have heard then the exclamations especially of the old women:

"Toghotenalnik's nephew! why! but he is my grandson! the grandchild of Tadl'ik, who was just as my own brother!" "He is my cousin," said another. "He is my nephew," said a third. And the boy was welcomed as a relative by everybody; berries were showered upon him, and we felt at home among a lot of friends; of course I could not give the name of the boy's father or mother, because both are dead, and it is another point of Ten'a politeness never to utter the name of a dead person. They carry the respect for this usage so far that when a Joseph, for instance, dies all the other Josephs of the place change their names, and for this reason we make it a point always to address them by their native names, which indeed are liable to change, but not so often. Some years ago a well known man died in Nulato, whose name was some form of the verb *ra-deitsih—the wind blows.* Since that time the word *ra-deitsih* has fallen into disuse in Nulato and its surroundings, and is now replaced by *ra-denilkotl—a cold wind blows.*

Here began the wonder at my giving medicine to the sick free of charge. The Protestant ministers require payment for their medicines, and much more so the regular physicians, when they happen to pass. So that at every point, from this camp up, the people were loud in their expressions of admiration for our charity.

"These are truly good men," they said; "see how anxious they are to help us."

"What a pity," said another, "that they have no church around here! How willingly we would listen to their teachings! But Nulato is too far, and they do not stay long enough among us; we cannot be fully instructed."

In fact I could not afford to make a long stay. Our summer trips are necessarily short, our district being so

extensive; so the next day, Wednesday 23rd, I had to proceed. We reached another camp at the lower end of an island, where I had two baptisms, and went thence to the upper end of the same island, where there were some sick people greatly in need of attendance. This was *Nonilar nuloyit*, as I had here two communicants and one ready for first Communion I promised to spend a night with them on my return. In the two next camps I had two more baptisms, which brought the number of my baptisms, so far, up to eight. In one of these camps, being short of food, I asked for a dry fish, and was presented with two. We stopped a little further, in a bend, for our supper, and were favored here with one of those apparitions which are a common feature of the Ten'a life. As we were eating, I fancied I heard some one speaking from the high bank, and addressing us in the native tongue. "Hush!" said I to my boy, "some one speaks." We listened, but nothing more. "What did he say?" I could not understand well; only the last word seemed to be *testsan*. This means: I starve, in the dialect spoken below Nulato.

"Who can that be?" said Kobalor.

"Children, I suppose, who are gathering berries." Then we shouted: "If you are hungry, come down and eat with us: there is food here for you." But no answer. Then my boy grew pale.

"It is a ghost," he said: "*ne-tsorutl'in* Let us pack the things and go," he added; "we shall wash the plates another time."

"By no means," said I, "we are going to wash the dishes anyhow, in spite of all the ghosts and fairies in Alaska." And so we did. But his fear did not leave him. He fancied in his turn he heard some one walking to and fro on the grass, and voices in the bush. We started, leaving on the beach a piece of mouldy bread, at which he could not help addressing once more the mysterious being. "Here is a piece of bread," he cried, "come down and eat it when we are gone."

That night we made *Totlakoghonal'onten*, a middle sized camp where we arrived late. Our adventure was related by the boy in expressive terms, and nothing could ever bring the folks to believe that we had been deceived by our imagination. Of course my testimony was of no effect as I had been the first deceived, so I chose rather to let it be said that I had heard a mysterious voice than that I was trying to deny evidence itself. There being an empty tent in the place we slept in it,

to spare the trouble of pitching ours, but I must confess that during that night we considerably increased the collection of insects which we were carrying in our shirts.

On Thursday, 24th, we were an object of great interest. Those who were asleep when we came the preceding night, now were anxious to hear all the details about the mysterious voice, besides there were several sick people to be attended to. So I had a busy day. The same remarks as before were passed about my care of the sick.

"You would not find a Protestant minister," one said, "who would row up stream a hundred miles to take care of the sick."

"He let a man die at his door from starvation and misery, and never did a thing for him," added another.

"These are the men who do what they preach," said a third; "it is all very good to say: be kind! be kind! but it is still better to do it." And so the talk went on undoubtedly with much exaggeration, but quite consoling to my heart, inasmuch as I could infer from it that we are not so greatly mistaken as some of Ours would believe, when we give our medicines to obtain the peoples' hearing. We get at the soul through the body, and besides thus practising the evangelical counsels, and performing corporal works of mercy, we find our way to instil evangelical doctrines and pass insensibly to the spiritual works of mercy.

In the evening we sailed with a fair wind to Meketenigasten or Kokrine's place, some four or five miles further. This is a large winter village, but only two families were there at the time, one of Christians, the other of half Christians. The Christian family is that of Andrew Kokrine a son of the late Russian trader after whom the place has been named. Andrew himself was baptized a schismatic, brought up in the Lutheran school, and grew to be an indifferent unbeliever. Three years ago he spent the winter in Nulato, and gently helped by a good Christian wife found his way to the true fold of Christ. He made his abjuration, was conditionally rebaptized and admitted to the Sacraments. Since that time he has been, not absolutely perfect, but much better than before, and is now very well disposed. He has a generous heart and his liberal hospitality to me is a good proof of it. I baptized a child of his on the following day, Friday 25th, and another belonging to the other family, which brought my baptisms up to ten.

As the wind was still good, I availed myself of it to

proceed and reach my last station, *Tiltsa Nughoyit*, a name which the white men have correctly rendered, thanks to Father Ragaru, by *Mouse Point*. This camp is more Protestant than Catholic, being frequently visited by a native assistant preacher or lay-minister from Tanana. However, the comparative fluency which I have acquired in speaking the Ten'a together with the judicious distribution of medicines, and a certain knowledge of the native character which I have acquired, enabled me to do away with all the prejudices and to gain the good will of the people. Here also there were unanimous protests that they would all come to us if we would erect a mission. I found here a poor mother whose son had been drowned three days before, plunged in a bitter sorrow.

"What pains me more," she said, "is to think that he is lost forever. Is it true?" she added, turning to me, "that for drowned people there is no hope of salvation."

"Who told you so? It is not true. Our being saved or lost all depends on our heart. If our heart is clean when we die, we go to heaven, even though we should be drowned." This assertion, which I had to repeat several times and "tanquam auctoritatem habens," surprised the assistants and brought a great relief to the poor mother. We had much talk about Protestants and Catholics, the invariable conclusion being their earnest desire to be instructed and to belong to our church. Were they sincere? I was almost inclined to doubt it, because I thought they were too enthusiastic to be thoroughly convinced. May Almighty God bring them all to him!

The next morning, Saturday 26th, one of the most zealous Protestants presented me with a silver salmon for my breakfast, an evidence of good dispositions which surprised me. He did better still: he brought two of his children for baptism, which with two others, gave me a total of fourteen baptisms on this trip. After the ceremony I was requested to sing, according to the Protestants' fashion. This was rather embarrassing, as my singing faculties are of the worst kind, in fact hardly better than Father Barnum's. I declined, but took a fresh resolution to make further efforts for the acquisition of this most useful accomplishment. In the evening I went back to the Kokrines' with whom I had planned to spend Sunday.

We came in late, and the family had had their evening meal. But they would not hear of my cooking for

myself and declared that they were going to have supper with me in the smoke-house. So they did.

The smoke-house, or, as the Indians call it, the summer-house, is a feature of all the fishing camps in this district. It is a temporary building, well roofed, but barely walled or enclosed with a sort of hedge made either of sticks and branches, or of sticks only, or even of sticks and birch bark. It is the sitting room and kitchen. The natives sleep in the tent, but during the day they live in the summer-house, or out doors. It is a healthy place, and far better than the winter house would be at this season. A fire is constantly kept up, and the smoke from it before escaping through the aperture in the roof exercises its preserving action on several rows of partly dried fish, which receives thereby a finishing touch. It goes without saying that this hanging fish continually drips a soft, penetrating oil, of which my coat and shirt bear plentiful marks. However, the ground is divided neatly into three portions, by two logs stretching from each side of the door to the opposite side: the middle space is the fire place, and over it only are the hanging fish, so that this portion of the ground receives all the drippings. The two side spaces are the sitting rooms, and, if one is careful to keep within their precincts, he can avoid almost every drop of oil. Generally two or three families erect one summer-house in common, and these are the centres of conversation in summer time. When I was still green at the work I used to look for the natives in their tents, and could never find any. But I soon became aware of the existence of those "salons," and I am now familiar with them. There one can enjoy at any time an interesting and spirited conversation, transact business, do minor work, learn a great deal about the language and customs and, at times, do a good bit of catechism and teaching. That night the communicants in the place, three only, made their confessions, and on Sunday, 27th, received Holy Communion. On the same day I proceeded to the camp of Nonilar Nuloyit, where I had again three confessions and three communions on the next morning, Monday 28th.

From here I had to row across to see a man who had accidentally chopped his foot, and when I was leaving one of my young men, who was on the bear hunt when I first passed, came after me on the beach.

"I wish to speak to you," he said.

"All right, speak".

"Can you hear my confession before going. I am starting for a two months' trip, and I do not like to go without confession." I was but too glad to comply with his request. I was presented with a duck, and further down with an extra good dry fish. We camped in Nughutlarelenten, on a sand bar. It rained all night.

Wednesday, 30th, saw us again in Naghaghadotilten, where the Telegraph operator kindly informed me that the "St. Joseph" had just passed Kaltag on her way to Nulato. Expecting to see Rev. Father Van Gorp on board I determined to hurry back, and in spite of heavy showers went down that very day to Bishop's Rock, being most desirous to say Mass on St. Ignatius' day on the very spot on which the generous Archbishop shed his blood for the Alaska Mission. The evening of the 31st, we were in Nulato, where we met Rev. Father Van Gorp and two coadjutor brothers, Bro. Horwedel and Bro. Lefebvre who had just arrived for our Mission. Besides, there were our old acquaintances Bro. Twohig and Bro. Marchisio. So that our Holy Father could, on that evening, see his children uniting in prayers for our Alaska Mission and in thanksgiving for the new help granted to it.

It is time, I think, Rev. and dear Father, to bring this lengthy relation to a close. Rev. and dear Father, do not fear to cut off large parts of it; if it is not altogether suppressed I shall be agreeably surprised. And if anything of it is deemed worthy of print, let your readers remember that I earnestly beg a Hail Mary from each of them for the Ten'a Indians of Alaska.

Rae Vae

Infimus in Xto Servus,

JULIUS JETTÉ, S. J.

MISSION OF OUR GERMAN FATHERS AMONG THE DAKOTA INDIANS.

A LETTER FROM FATHER FLORENTINE DIGMANN, S. J.

So little is known of the labors of our German Fathers among the Indians of Dakota, that it is with great pleasure we publish the following letter. There are two missions in charge of these Fathers, one at the Rosebud Agency and the other at the Pine Ridge Agency, and in them five Fathers, three Scholastics and twenty-two Brothers are employed. The great number of Brothers is due to the laborious work necessary in conducting the large boarding schools for the Indian children. Father Florentine Digmann, who writes the following letter, is Superior of the Mission at Rosebud and has with him three Fathers, two Scholastics, and ten Brothers—Ed. W. L.

ST. IGNATIUS, CHICAGO,

September 19, 1902.

REV. AND DEAR FATHER,

P. C.

You may be surprised to learn that I, an Indian missionary of Dakota, recently spent some days in Milwaukee and have been for the last month in Chicago, where I have enjoyed the hospitality for which our Fathers of the Missouri Province are so well known. It is, however, for no pleasure trip nor for the benefit of my health that I am here. I came in the interest of my poor Indians and to fulfil a charge laid upon me by Archbishop Ryan of Philadelphia, with the consent of my Superior at Buffalo. This charge is to establish in these two cities, Milwaukee and Chicago, "The Society for the Preservation of the Faith among Indian Children." Having spent sixteen years among the Sioux in South Dakota and knowing the needs and prospects of our two large Indian boarding schools in the Rosebud and Pine Ridge Reservations, it is not hard for me to speak as Cicero *pro domo*. I do this the more willingly, as in spite of all that has been written about our Catholic Indian Schools in papers and periodicals, I find that there is great ignorance about our real situation. Both priests and laymen, are so taken up with their own af-

fairs that they have no time to spare for the poor Redskin. However, wherever I have spoken about the difficulties of our missionary life and the success with which God has blessed our efforts, I have found the good will of the people ready to correspond. To secure the interest and the prayers also of Ours for our Indian Mission schools, I gladly comply with a suggestion of Father McKeogh to write a brief history of our labors for THE WOODSTOCK LETTERS.

On January 1, 1886, Father John Jutz took possession, in the name of the Society, of the school of St. Francis Mission, in the Rosebud Indian Reservation, South Dakota. It had been erected by the then "Miss Catherine Drexel," now Mother M. Catharine, Foundress of the Congregation of the Blessed Sacrament, devoted to the work among the Indians and the negroes.

For the better understanding of our later troubles with the Protestants, the following must be kept in mind: By the so called "Peace-policy" of President Grant, as early as 1870 the different Indian Reservations had been divided among various religious denominations. To prevent strife and bickering only one was allowed on each Reserve. Spotted Tail, who justly may be called the king of the Sioux of his time and whose will was law for Sioux, had asked the President for Blackrobes to teach his people, because "they were the only true and good ones." In spite of this, the two largest Reservations in South Dakota —Rosebud and Pine Ridge—were handed over to the Protestant Episcopal Methodists, either because the Church had not the men at the time, or whatever the reason may have been. The Indians were told that the "White Robes" were Catholics, too, and the same as the Blackrobes. Several Catholic Missionaries who tried to get into the field, were sent over the boundaries by the police. So it remained until the late Bishop Marty, O. S. B., who had been himself a Missionary among the Sioux, by his energetic action obtained permission from the Government to erect two boarding schools for the Catholic Sioux in Rosebud and Pine Ridge.

Shortly before St. Francis Mission was built, the Indian Agent had sent lumber to the site, where the mission now stands, to erect a Government day school. The Indians of the Owl-Feather-hat village, however, in whose district it was, turned the team around and forced the driver to take the timber back to the Agency, saying: "We have been promised a Blackrobe school, and want no other." So they have told me time and again with a

just pride, adding, that they had to suffer this rebellion, as long as the staunch Episcopal Agent was in power. Whenever they asked any favor of him, he would tell them, "Go to the Blackrobes; you are theirs."

To their great joy they saw our building arise in the summer of 1885. It was originally planned to accommodate one hundred Indian children, boys and girls, and the two communities of Ours and the Sisters of St. Francis, who had the management of the girls and taught in the school. For the Sisters a separate building was at once erected. Every succeeding year saw new buildings spring up, as the attendance grew steadily. In 1894 we had nearly 200, and ever since 1895 over 200 pupils; last year 243 were enrolled, and before the end of July of this year sixty new applications were made, which were almost doubled during August.

For the support of these children the Government had promised the necessary food and clothing. We received it till 1891, when ex-Commissioner Morgan subsituted $108 per capita per annum for 95 pupils; the surplus were to receive rations. In 1895 under the pressure of the A. P. A., and behind them the Protestants, as was proved later, a bill was passed decreeing that the appropriations for the contract schools should be diminished 20 per cent. annually. In June 1900 we had arrived at zero. Still, for one more year we received the so called "Starvation rations," about half enough to live on. But when, towards the end of August 1901, we sent a freight-wagon and four to the Agency to get the flour, etc., for the pupils returning from vacation, the wagon came back empty, only bringing a letter to the effect that orders had just arrived from Washington, that "Indian children in the Mission Schools should not receive anything more, no matter whether or not they were entitled to rations at home: thus the spirit of the law required it."

This whole past year, then, with an enrollment of 243, and a daily average of 220 pupils we had to get on without getting from the Government an ounce of food, a stitch of clothing or a red cent. Still, at the end of June I could address the children before a crowd of visitors who had come to witness our closing exercises, and among whom were Protestants and Freemasons: "If our Lord could ask you now, as He once did His disciples: 'Did you suffer any want this last year?' You would honestly have to answer with them, 'No, Lord, never.'" They did not know, however, that towards the end I had been obliged to borrow, in order to hold out.

The promised assistance from the Bureau of Catholic Indian Missions, failed in part from the month of January, because the above mentioned Society—started for the support of our Indian schools,—did not get the membership anticipated, but counted up to last June only 50,000. Not willing to give up or even have our attendance diminished, I went East on the 1st of August, to collect for our school and establish the Preservation Society. The Protestants who had dug the hole for us, fell into it themselves. Upon application of their Bishop Hare of South Dakota, Attorney General Knox answered, that it surely would be opposed to the spirit of the Acts of Congress to grant the rations and clothing to Indian children in Mission Schools. Even last year they spoke of giving up the mission though their school at Rosebud counts only fifty. They first had boys and girls, and for reasons unknown to me, admitted the last years only girls.

Since 1897 the Rosebud Sioux are also blessed with a Government boarding school. In 1895 the Chiefs were drummed up to a Council at the Agency; a steer was killed for them, a feast given and the plan proposed: "Nearly all the other Reservations have Government boarding schools; so far you have none. You like to have one, you shall have it; your children from fourteen upward will be taught trades and be paid for their work." "How, how!" was their cry of consent. Upon this, from the income of their own tribal funds, the plant was erected at a cost of at least $120,000, with electric light, steam heating and all the modern conveniences, in the middle of the prairies, over thirty miles distant from the nearest railroad station.

If the plan had been to *drain* our mission school, the calculation was wrong: the water ran the opposite way in to the mission. We ourselves could not have invented a better scheme to fill our school to overflowing. The only thing we had to suffer for a time was, that the Indians came bothering us to *pay* for the work of their children—as had been *promised* them in the Government school. My reply was, "With whites the parents have to pay for teaching their children trades, the apprentices get nothing." Nor did they pay them at the Government school, except a few "officers" who had to help to maintain discipline; nor did they take children only from fourteen and upwards, but started also a kindergarten.

Before the school opened, I happened to meet the first superintendent at the office of the Agent. Being intro-

duced to him he said, "Father, I hope that you will come to the school and preach to the pupils. I understand that there are three denominations represented on this Reservation, and each shall have a Sunday every month, and on the last we will have undenominational service." I at once accepted the offer, because among the 200 children there were seventy or more Catholics. The hour for divine service was set at 9 o'clock, and all pupils had to be present, Catholics, Episcopalians, Congregationalists and Heathens. The next month I asked and obtained permission to have the Catholics alone for Mass at 6 o'clock, having the sermon for all at 9 o'clock. Thus I had every month a number going to confession and holy Communion, and I gave my sermons so as to instruct all about the Church. The Superintendent himself had no religion, but he once told me, "You Catholic priests are the only true Missionaries, the rest amount to nothing."

In spite of his many good qualities for a Superintendent he had some faults, that were used as a pretext to relieve him. Another one was appointed in his place. Before this man ever set foot on the Reserve, a Protestant and Freemason told me, "Father, I know that man and hope, he will not stay long, he is a bigot, and an ex-Methodist preacher." I soon got a taste of this bigotry. The hour for divine service was set at 10.30. To my remonstrance, that I had to fast so long, and this caused me often headache, he only replied, there must be method in everything, you know. Now, the other Clergymen had no objection to that hour; so you must have the same time. The next month I tried again and asked him, to let me have the Catholic children alone for Mass at 6 o'clock, like his predecessor did; he refused. To my urging: "You will admit, that it is good for your Catholic pupils, to practise their religion and go to holy Communion, but they, too, have then to fast like myself," he with a sneering smile answered, "I do not care, if they give up their breakfast."

The school is twenty-three miles from our Mission, and I used to go there Saturday afternoon. When I came in the third month, the Superintendent came to my room and said that some of the employees had come to him, complaining that they felt grieved in conscience, to be obliged to be present at Mass, to supervise the pupils, and so he had come to the conclusion to dispense the children from Mass. I replied, "You have no authority to dispense me from Mass. I am a Catholic and a large

number of your pupils are Catholics, and we are supposed to have the liberty in these United States, to live up to the rules of our Church. Now one of our laws is to assist at Mass on Sundays."

"Well, can you not say Mass for yourself alone?"

"No Sir; Mass is by its nature a public divine service, and it would be a shame, if Catholics were around, and would not attend."

"I may let the Catholic employees go there, but not the children."

"You are here Superintendent, and if *you* so order, I have to submit, but I do so only under protest, because it is unjust."

"I am a man of the Government and am governed by the rules of the Indian schools; but one of them forbids the holding of sectarian service in the Government school building."

"I know the rule you allude to, it says: 'Superintendents should encourage the pupils to attend their respective churches on Sundays and detail employees to conduct them there and back to school. Where this can not be done, there should be held at a convenient hour a strictly undenominational service at the school.'" To be short, in spite of all my arguing I could not prevail upon him to give up his interpretation of the second part of this rule, which in his opinion forbade him to tolerate sectarian service in the school building. The end was, that we agreed to write to the Indian Commissioner Jones and have it decided, and that for this time I could have Mass once more.

After he had left me I went over to the girls' quarters. One of the girls called me out of a window, "Father, I want to go to confession."

"All right, I am coming." After her seven more came. The last said: "Father, I wish to receive holy Communion."

"You had better give it up this time, you would have to fast till noon, and that you cannot well do."

"No, Father, I can and I will," she replied. Likewise five others, who had made their First Communion, expressed their wish to receive and answered like the first, "We can and we will."

The next morning they stayed away from breakfast. I first had intended not to tell the Superintendent anything beforehand. But giving it a second thought, I feared there might be a scene and he might keep them back from going to holy Communion. So I went to him

saying: "A number of girls wish to receive Communion, and I have promised them."

"How could you do so after our talk of last night?"

"Did *you* not tell me last month, with a sneering smile, that you did not care, if they would give up their breakfast, to receive holy Communion? I have advised them not to go because it might be too hard for them, but they insisted upon it and have given up their breakfast."

"I never have said so, and never made such a promise. You misconstrue my words."

"I have repeated your very words, what else could they mean, but, that if they gave up their breakfast, they could receive?"

"I do not mean it so, and it cannot be done."

"If I should publish this whole affair, what would the people in the United States judge of your way of acting?"

"You may publish it in your Church papers, but do not misconstrue my words."

"In case I ever publish it I shall relate only the facts, and you shall get a copy of it."

During the sermon he sat right by my side and listened to the explanation of the gospel,—the parable of the mustard-seed, which grew, in spite of all men did to destroy it, not listening to the advice of old Gamaliel: if it was planted by God, they could not destroy it. We parted as gentlemen do, shaking hands. Both he and I wrote to the Commissioner of Indian Affairs, each from his own standpoint. The Commissioner sustained the explanation of his Superintendent, and so I was put out of the school as Catholic priest, though always welcomed as a gentleman and allowed to address the children. This, however, I refused to do, saying, "either I come as a priest, or not at all."

This Superintendent did not stay long. He was too narrow for any one. Exactly one year after he had put me out (Nov. 13), his wife came to our mission to bid us good bye, as both had resigned and made up their minds to go to school once more and learn the latest methods.

The Congregational Minister continues his visits. His service is considered unsectarian, consisting of an address and perhaps some prayers and hymns. The Episcopal Minister and myself applied for and obtained land near the school, to build a chapel on. The former built at once, and I gave mine out on contract. But as the Superintendent could not accommodate our men in his house,

and it was too cold to stay in a tent on the prairie in November, it was put off, and after I found out from the successor of the above Superintendent, that I could not have the children to prepare them for the worthy reception of the Sacraments, I put it off until we could obtain more favorable conditions. To his repeated inquiries, when I would build, the answer was: "It was not my fault, that I had to stop my visits; now I take my time waiting for fairer conditions."

The Archbishop of St. Paul told me last month, "We would have to give up our Catholic Indian Schools and get our influence into the government school."

As to the first, I most respectfully gave him to understand that I was not willing to give up so quickly and would try the utmost to keep on. Of his own accord he acknowledged, that in the Government schools we never could achieve the same as in our mission schools. When I related to him that I was put out of the Government school as priest, and told him my reasons for not yet building the Church, he replied, "We dont want that Church, you must apply again and get permission, to have Catholic service in the school. If the Superintendent refuses, let me know, and I promise you, that all will be settled."

So far God has helped us, and we trust that he will turn it all to his own greater glory and the welfare of our poor Indians. To this effect I solicit the prayers of all the readers of the WOODSTOCK LETTERS.

Ræ Væ Servus in Xto,

FLORENTINE DIGMANN, S. J.

A LATIN PLAY AT GONZAGA, SPOKANE.

GONZAGA COLLEGE,

SPOKANE, WASHINGTON,

Oct. 15, 1902.

REV. AND DEAR FATHER,
P. X.

Sunday, October 12 saw what for the West was decidedly a novel departure in the dramatic line. It was St. Edward's eve, and in compliance with the request of Father Rector, our beloved Bishop, the Rt. Rev. Edward J. O'Dea, had come to spend his patronal feast with us. To honor the occasion, an entertainment was arranged by the various classes of Gonzaga. Each gave of its best, and each reflected no little credit on itself. But the palm of victory, must unquestionably be awarded to Poetry and Rhetoric. Their contribution was a Latin drama, "Euryalus and Nisus," the story of whose heroic love inimitable Virgil has immortalized in the ninth book of his Æneid.

On reading the passage wherein Virgil describes the attempt of Euryalus and Nisus to reach Æneas, and their consequent valiant death in that attempt, Mr. Patrick J. Downing, S. J., Professor of Rhetoric and Poetry at Gonzaga, was forcibly impressed with the dramatic power of the whole scene, and conceived the idea of staging it. And so, when told to prepare something for the Bishop, he suggested a Latin play. Superiors took kindly to his idea, and he set about the realization of a plan, which had already assumed definite shape in his mind.

The episode as related by Virgil, lent itself naturally to a division into three Acts. The first opens with Nisus disclosing his purpose to Euryalus. In the second, together they present themselves in the council of Ascanius; lay their plan before him for approval, and receive his commission. In the third, they are in the enemy's camp, fast dealing out death to the drink-besotted soldiery, when they are taken prisoner by Volceus, and put to death.

The leading characters were those of Virgil; Nisus and Euryalus, nobles, serving under Æneas in Italy; Ascanius, son of Æneas, Aletes, an old man; and Volcens an officer in the army of the Rutuli.

In the first Act, the thought and language of the poet were kept intact, no change whatever was deemed necessary. In the second Act, a new scene was introduced with very pleasing effect, and quite in accordance with the character of the heroes. The commission to go in quest of Æneas obtained, Nisus and Euryalus are about to set off at once. The noble youth Euryalus knew well how Nisus loved him, and that in the event of his capture, he would risk all, even life, to rescue him; therefore he besought Nisus not to attempt saving him, but to hasten on his errand alone. Nisus replied, "Our love is one, so too shall our fate be one."

In the third Act the requirements of stage setting necessitated several changes. Nisus and Euryalus are on the outskirts of the enemy's camp. With a warning word to keep vigilant watch, Nisus leaves his friend and enters the camp. After some minutes he returns with reeking sword. A hurried consultation ensues; then Euryalus, not to be outdone in daring, rushes into the midst of the enemy and fiercely wields his sturdy sword. Among the many who fall beneath his blows is the King. Euryalus now seizes the helmet and belt of this prince and hurries back to his friend. Once again Nisus departs, only to return in breathless haste, to warn Euryalus to fly, as a detachment of horse, under Volcens, is near at hand. Then thinking that he is followed by Euryalus, he darts into the darkness of the night. But Euryalus, too intent on examining his rich spoils, neglects an instant the friendly warning, and thereupon is surrounded and captured, with evidence of his deeds in hand.

The 2nd scene of the Act opens with Euryalus in his captor's power. He confesses all, and glories in what he has done. Volcens, tries to cow him with insults, and calls him and his comrade "skulking curs, who are never to be found in the open." Euryalus meets every insult with contempt, and finally asks Volcens "Will insults restore to you your dead." At this, Volcens commands him to be led to Turnus.

Once again Nisus appears on the stage, and from this point to the death of the friends, the thought and language of the Poet are retained. It might be remarked

in passing, that Mr. Downing's chief difficulty consisted in changing the narrative of the Poet into dialogue, and dividing it suitably among the various characters.

A word now as to the success of the performance. Taking into account that only three weeks were spent in getting it up; that Gonzaga College had no precedent to go by, as nothing of the kind had even been ever attempted, indeed it would prove matter of surprise to learn of a precedent anywhere in the Northwest, an unbiased critic would be forced to acknowledge the whole affair from beginning to end, not only a success, but a great success, and one that reflected much credit upon the earnest endeavors of the professors and the ability of the pupils. This was evinced by the all but perfect silence, the close attention, and generous applause of the audience; but especially by the warm expression of gratification, which his Lordship gave utterance to, in his brief but eloquent address at the fall of the curtain on the last scene. Those, too, who devoted themselves to make it a success, and were confident that such it would be, were more than surprised at the encouraging result that rewarded their exertions: whilst even the croakers,—dear creatures! what should we do without them?—who went prepared to witness a failure, were loudest in eulogy. Four of the characters, Nisus, Euryalus, Ascanius, and Volcens, as sustained by Messrs, Richard E. Morris, '04, Edmund J. Twohy, '04, Maunsell, '05, and Robert J. Armstrong, '04, were exceptionally good, and proved the interpreters far above the ordinary run of boys, in talent and elocutionary ability. Their enunciation was at all times clear cut and distinct, though occasionally choppy. Now and then, in spite of themselves, an inconsistency in the pronunciation of a vowel would creep in. Most remarkable was their mastery of the lines. Not once did they require the services of a prompter. The ease and grace with which they carried themselves, the life and feeling they threw into the parts, made it apparent to the most skeptical, that theirs was something more than a mere memory lesson. We might single out two for a particular word of praise. Robert J. Armstrong as Volcens, made a pronounced *hit* as an officer, though this was his first appearance on the stage. The force and determination of his every word and movement stamped him a typical soldier. If the language had been the vernacular, he could not have been more thoroughly at home. In this, perhaps, he surpassed all others. Taken all in all, perhaps the best

sustained character was the Euryalus of Edmund J. Twohy. To a rich, well-trained voice, and perfect freedom of action, he unites a power of expression rarely to be met with on the amateur stage. Indeed, several of his passages fell with thrilling effect upon the listeners. We might instance that of the second Act, in which Euryalus commends his widowed mother to the kindness of Ascanius; and again, that of the last Act, in which he defies his captors to do their worst.

Such was Gonzaga's first Latin Play as seen by the present writer.

AN EIGHT DAYS' MISSION AMONG THE CHIPPEWAS AND WHITES AT ODANAH, WISCONSIN.

A letter from Father Specht.

HOLY CROSS MISSION,
WIKWEMIKONG, ONT.,
December 6, 1902.

REV. AND DEAR FATHER,
P. X.

About a year ago I sent your Reverence a brief account of a mission given here during the month of August 1901. It was published in last year's March number of the WOODSTOCK LETTERS, whilst a somewhat similar one appeared in the October number (1901) of the "Anishinabe Enamiad," a little Indian Monthly published by the Reverend Franciscan Fathers of Harbor Springs, Michigan, in the Chippewa and Ottawa languages.

Not one of the least fruits of that holy mission seems to be, that it enkindled in the hearts of both pastor and people of more than one Indian settlement an ardent desire of receiving a like blessing. Thus, in the course of last winter, the chief of one of the larger Bands of Indians in the Lake Superior District, an intelligent and energetic halfbreed, wrote to me: "Father! there ought to be similar missions in all our Indian settlements." A yet greater surprise awaited me. Towards the end of

last July, I received from the Rev. Father Odoric Dereuthal O. F. M. pastor of the Chippewa Reserve at Odanan, Wisconsin, a very pressing invitation to come and preach an eight days' mission to his Congregation composed of some 130 Catholic Indian families, with a good sprinkling of whites, French Canadians and Americans, attracted thither by the lumber camps of the nighborhood and the great saw mill operated at Odanah itself. The appeal was a most pathetic one, and we at once accepted it; though it put us to some inconvenience, there being no available missionary to attend to my missions during the two weeks I should have to be absent.

Accordingly, on the 27th of last August I started out for Odanah, travelling by steamboat from Manitowaning to Sault Ste Marie, Michigan, a distance of some 130 miles; thence, after an eight hours' rest, by rail (312 miles), on the Duluth, South Shore and Atlantic Railway (Marquette Route) to Saxon, where, after another stop over eight hours, forced on us by our failing to make connection with the morning train, I boarded the afternoon train of the Chicago and North Western R. R., which, in about an hour and a half, brought me to my destination, on the 29th of August. I arrived there at 6 P. M., just as the Angelus bell was ringing and I came on them rather unawares, as they expected me only the following day.

I found them quite busily engaged in preparing for the mission; the women folk in the church, decorating it tastefully, the men outside, putting up a temporary shed, where strangers could get good meals close by and at reasonable rates, during the time of the mission. I received a most hearty welcome from both the Rev. pastor and his people.

The next day, which was Saturday, I took a little rest, as I knew I had a heavy task before me, and visited Saint Mary's Boarding School kept by the Franciscan Sisters of the Perpetual Adoration, whose Mother-house is at La Crosse, Wisconsin. This school has an attendance of about 245 pupils, boys and girls, of whom 115 are boarders, and is under the able guidance of Sister Catharine assisted by fifteen nuns. The children receive there a good substantial education in all the branches usually taught in our common schools nowadays, the girls being, moreover, well trained in all kinds of work suited to their sex, not excepting fancy work. Attached to the institution is a farm of some 160 acres, most of which is cleared and a good portion under cultivation.

This, together with the labor of the Sisters, forms the main support of the institution, the U. S. Government having there as elsewhere, withdrawn its yearly subsidy towards the education and tuition of Indian children in Catholic schools. These poor devoted Sisters have to work hard to make both ends meet, and they do it nobly. The Sister Superior informed me that they receive a salary for two teachers out of five that are employed in the school. This boarding school was, not many years ago, a Presbyterian institution serving a similar purpose.

Close by, on the other side of the parish church, stands what was once the Presbyterian chapel, a small frame structure, now abandoned for want of worshippers, and in a rather dilapidated condition. What was once the school, likely for day pupils, now serves as a store. There is also at Odanah a small church of Methodists, mostly fallen-away Catholics led astray, the pastor tells me, by mixed marriages. It is likely that, in a few years, it will share the fate of the late Presbyterian chapel. Its minister is one Rev. Thomas, an Indian or half breed.

Shortly before my arrival at Odanah, these people had a great camp-meeting, which they had announced some time beforehand, with great care, and for which they engaged a number of preachers, Indians and whites, of different denominations. It was fortunate that they had their meetings before our mission began. Thus the field was left free for us.

Odanah has a fine frame church, built only a few years ago and measuring nearly 40 x 100 feet. It can seat all the people of the Reserve, and many more. It is of Gothic style, frescoed, and furnished with good substantial pews. It presents on the whole a pleasing appearance. It is decidedly the handsomest church I have yet seen in any Indian settlement. Attached to the church is an extension serving the purposes of a sacristy and a pastor's residence. This, Rev. Father, is the place where I was to make my first essay in the missionary field, outside my own sphere of action.

The mission opened on Sunday, 31st of August, at High Mass, with an introductory instruction and sermon on the "End of man" in the Chippewa language. From the very start the church was crowded, especially in the evenings, Indians having gathered together from Redcliff, Courtes-Oreilles and La-du-Flambeau Reservations, as well as from near-by Ashland and Lapointe, to attend the mission. A glance at the audience before me convinced me that every one was in expectation of some-

thing new. It was, in fact, the first regular mission ever given at Odanah that was about to open. On no previous occasion, in my twenty-two years of ministry did I feel so strongly impressed.

At 3 P. M., I gave a second sermon, this time in French, for the benefit of a good number of our French-Canadians living in the village, where the men are working in the large saw-mill operated there by a Mr. Stearns. These good people were delighted to listen to the word of God announced to them in their mother tongue, a blessing which, several told me, they had not enjoyed ever since they left their native Province of Quebec, some years ago.

The third sermon which was in English, was reserved for the evening. It was by all odds the most frequented one, and it was to remain so all through the mission, not merely on Sundays, but on week days as well. Not only were all the pews occupied to their full capacity, but one half of the middle aisle, was filled with chairs, all of which were occupied. The order of Exercises was as follows :—

On Sundays: At 10 A. M. High Mass, with sermon in Chippewa.
At 3 P. M., French sermon.
At 7.30 P. M., beads, English sermon and Benediction.

On week days: At 9 A. M., High Mass, followed by a sermon in Chippewa.
At 3 P. M., second sermon or instruction in the same tongue.
At 7.30 P. M., beads, sermon in English, and Benediction.

Every night, during the exposition of the Blessed Sacrament, the *Miserere* was chanted by the pastor and choir alternately, whilst the bell was tolled, a ceremony which I found very impressive, and which I had never before seen anywhere, although I have in my youth assisted at several missions given by our Fathers. The idea was suggested to me by the pastor, and I readily took to it. Each morning, after the sermon, the faithful brought their scapulars, beads, crucifixes, etc., to be blessed and indulgenced, and many of them did they bring, each one being eager to have in his possession some pious object blessed by the missionary.

The method followed throughout was that of the Exercises, as set forth in the "Meditationes et Instructiones Compendiosæ" of Father Roothaan, to which I added

two sermons which the nature of the congregation I had to deal with required ; viz., one on Marriage and another one on Unity of Faith. The pastor had also wished me to speak on Purgatory and Holy Mass, but the time at my disposal did not admit of my treating those subjects *ex professo.*

The task before me was not an easy one, there being in the parish among other evils, such as drunkenness, gambling etc., over thirty couples living in sinful unions. Many of those poor Christians live together for a time ; then separate, and take another partner, who may be a Protestant. To stifle the voice of their conscience, a certain number of them give up going to church ; and, as there is in the village a Methodist church, most of the members of which are apostate Catholics, they go to seek consolation from the minister, who receives them with open arms. The devoted pastor told me that at times he feels almost discouraged. No wonder.

We began to hear confessions in the afternoon on the fourth day, after the Instruction on confession. We were but two Fathers to hear them, Rev. Father Chrysostom Verwyst, O. F. M. and myself, the pastor having determined to leave the field free to us. This made the work progress somewhat slowly, especially as the great mass of the penitents flocked to the confessional of the missionary. I scarcely ever quitted the sacred tribunal before 11 P. M.

The mission came to a close on Sunday night, September 7th, with the solemn erection of the Mission Cross inside of the church, followed by the papal blessing, and the Benediction of the Blessed Sacrament, at all of which I officiated. The church was literally packed, more so than on any previous occasion, several Protestants, Chippewas and whites, being seen in the audience. In my farewell sermon, which I gave both in Chippewa and in English, I exhorted my hearers to perseverance in the good resolutions they had taken, reminding them that they had but sown the good seed in the field of their souls, that they had to keep on cultivating it, until it would bring forth the fifty, and even the hundred fold the Gospel speaks of. The occasion was a solemn one, all present seeming to be impressed with its solemnity. Tears of joy were seen in many eyes. As for myself I candidly avow that, never before in my twenty-two years of ministry, have I felt as I did on that occasion.

On returning home, that night, a white woman of good standing in Odanah, and a convert to the Faith,

said to her husband: "Now I am a Catholic." The next morning, strangers returned to their respective homes, and the residents of Odanah to their daily avocations. As for myself, I stayed one day longer, at the request of the pastor, to visit the school, which had opened but a few days before, and to take a little rest, before setting out for my home journey. I arrived here on the 11th of September, just in time for the annual visit of our Superior.

During this mission, some 450 confessions were heard, and 350 holy Communions distributed. Several marriages were set aright, whilst not a few who had neglected the Sacraments for a number of years, were reconciled to God. Of course, a certain number kept back. I expected it would be so; but I feel confident that even to them the mission has done some good, in as much as they have, at least, come to know the wretchedness of their lives, and may, at some future time, have the courage to break the chains that still bind them.

Recommending myself, dear Revd. Father, to your holy Sacrifices and prayers.

I remain,

Ræ Væ infimus in Xto servus,

JOS. SPECHT, S. J.

AN INTERESTING MYTH.

A Letter from Father Eugene Magevney.

MARQUETTE COLLEGE,
MILWAUKEE, WISCONSIN,
November 26, 1902.

REVEREND AND DEAR FATHER IN CHRIST,
P. C.

For different reasons I was interested in verifying a statement which had been made to me that at least a part of the archives of the old Kaskaskia Jesuit mission was to be found in the Capitol Library, at Springfield, Illinois. Good luck, or rather obedience, took me in that direction a few months ago, and I availed myself of the opportunity thus afforded of investigating whether it was true or not. I found the State Librarian thoroughly posted on the subject and most willing to give me any information I might desire. I was told that all the documents bearing upon that early mission had long ago been transferred to Ottawa, Canada—presumably, at the time when the territory was ceded by France to Great Britain. My quest was thus in vain. But in connection with the matter, the librarian presented me with a copy of the *Transactions of the Illinois State Historical Society for the Year 1901*. In it a slight reference is made to the early work of the Jesuits in Kaskaskia and especially to the tradition, for many years in circulation, regarding a college conducted by them at that place as early as 1721. How the story originated and what actual facts there may have been out of which to frame it has not yet been fully determined. Some of the historical arguments, for and against, have been collated by William L. Pillsbury, a member of the Historical Society and, at present, Registrar in the University of Illinois. They appear in his contribution to the work above referred to and entitled,

"The Influence of Government Land Grants for Educational Purposes upon the Educational System of the State." I found them interesting and am satisfied that some of your readers will find them not less so. Accordingly, I forward them herewith. The portion of his article bearing on the subject is as follows:—

"Before proceeding to the consideration of the third and last land grant made to us by the government, that for a college, permit me to call your attention to the improbable, though widespread, story of a college in Illinois early in the third decade of the eighteenth century. In most ancient times, so the myth runs, the Jesuits brought higher education into Illinois. Many allusions to a Jesuit college at Kaskaskia are to be found in historical writings.

"Stoddard says: [1] 'In the early part of the last century, when the French in Louisiana were at the apex of their glory, a college of priests was established at Kaskaskia. The practice of most Catholic countries obtained here; the poor were neglected while some of the most wealthy and considerable were permitted to quaff at this literary fountain. The liberal and useful sciences were but little cultivated in this seminary. Scholastic divinity afforded almost the only subjects of investigation. * * * Of what salutary use was such a seminary to the people? * * * No regulations were officially made on the subject of general education.'

"Governor Reynolds, who came to Illinois in 1800, grew up in Kaskaskia, and began practicing law in Cahokia in 1814, writes: [2] 'In the year 1721 the Jesuits erected a monastery and college in Kaskaskia, and in a few years it was chartered by the government. * * * The Jesuit college at Kaskaskia continued to flourish until the war with England in 1754, was declared.'

"H. Brown writes as follows: [3] 'While the French retained possession of Illinois, Kaskaskia was their principal town. Charlevoix visited it in 1721. It contained at that time a college of Jesuits and about one hundred families.' * * * 'The Jesuits once had a college at Kaskaskia, and it is said, though on doubtful authority,

[1] Amos Stoddard—Sketches, Historical and Descriptive, of Louisiana. (Phila. 1812.) Page 308.

[2] John Reynolds.—The Pioneer History of Illinois. (Belleville, 1848.) Pages 33-36.

[3] Henry Brown.—The History of Illinois from its First Discovery and Settlement to the Present Time. (N. Y., 1854.) pp. 12, 447.

that the celebrated Fenelon, Archbishop of Cambray, * * * while a monk of the order of St. Sulpice, taught therein. Whether he did so or not is immaterial. The Jesuit missionaries in this country were learned men. They were educated, however, in Europe and we have no evidence that the college at Kaskaskia produced any such. It has long been in ruins.'

"Davidson and Stuvé, evidently following Reynolds, say: [4] 'All the settlements between the rivers Mississippi and Kaskaskia became greatly extended and increased in number, and in 1721 the Jesuits established a monastery and college at Kaskaskia.'

"Maj. A. S. De Peyster, writing from Mackinac, under date of June 27, 1779, to Gen. Haldimand, at Montreal, has the following: 5 'By creditable people just arrived from the Illinois, I have the following accounts so late as 24th of April.' (Gen. Clark had captured Kaskaskia in the July before.) * * * 'The Kaskaskias no ways fortified. The Fort being a sorry pinchetted (picketed) enclosure round the Jesuits' college, with two plank houses at opposite angles, mounting two four-pounders, each on the ground floor and a few swivels mounted in a pidgeon house.'

"Rev. Father L. W. Ferland, writing me from Kaskaskia under date of April 29, 1890, says: 'In reply to your favor of the 22d inst. I wish to say that tradition shows the place where once stood a Jesuit college.' * * * 'The building must have been spacious for the times; if I can judge from where stood the foundations, it was about 50 feet long.' The novelists have copied the historians.

"It would seem that such statements as these should conclusively prove that there was for some thirty years of the first half of the 18th century an institution of a high grade in the old French settlement of Kaskaskia. Why a college at a missionary outpost, among a few hundred simple peasants and traders surrounded by scattering tribes of Indians, was, however, a question not easy to solve; and not having the opportunity to investigate it with care myself, I have sought information from others well known to be familiar with the historical material which alone could give a satisfactory answer.

"Mr. Douglas Brymner, archivist, Ottawa, Canada, wrote me May 23, 1890: 'I have looked over the papers con-

[4] Davidson and Stuvé.—A complete History of Illinois (Springfield, 1884. p. 121.

[5] Michigan Pioneer Collections, vol. 9, p. 338.

nected with Kaskaskia, but none of these contain any reference to the existence of a college, but this is no evidence that none existed. The earliest manuscript I have does not go back further than 1759, being the register of the parish of *Notre Dame de l'Immaculate Conception, Cascaskias.* I can find nothing among printed works that would throw any light on the subject.'

"From several letters from Oscar W. Collet, Librarian of the Missouri Historical Society, I make these extracts: 'There never was, in French times, a monastery, conventual establishment, college, or any institution in the nature of a college, boarding school or like educational house outside New Orleans.' * * * 'That there may have been some attempt at a miserable day school is possible. This is conjecture, however; for although somewhat familiar with the history of the valley, I have no knowledge of any such school.'

'When I said Stoddard started the Kaskaskia college romance, I meant simply, not that he invented it, but was the first, as far as I knew, to put it into print. He was in this region 1803–4 and after.'

'The building to which De Peyster gives the name of Jesuit College, is most certainly the Jesuit residence in Kaskaskia.'

'Of one thing you may be certain; had there been a college, mention of the fact would assuredly be found in some contemporaneous authority, or at least reference to it. But positively there is none. If you will read Bossu, the part that relates to his sojourn in Illinois; Father Vivier's two letters from the Illinois, and Carayon's *Bannissement*, the conviction will come to you that the college was an impossibility.'

'In the *Bannissement des Jésuits*, written late in 1764, or during 1765, Carayon, who was one of the Jesuit Fathers, sets out methodically, one by one, the different works in which the Society was engaged, during the century up to its expulsion in 1763; and to suppose that he would have omitted, as he was putting forth a justification of the Jesuits in Louisiana, even a reference to a college or school anywhere, had one existed, is to set him down as a blockhead.'

"Two letters from John Gilmary Shea, the eminent historian of Catholicism in America, are as follows: 'The Jesuits had their mission at Kaskaskia; priests from the Seminary of Quebec had a mission at Cahokia or Tamoroa; there was occasionally a Recollect or reformed Franciscan at Fort Chartres acting as a chaplain. There

are many letters from all these, and in none is there the slightest allusion to any educational establishment. There is no trace of any charter for such an institution.'

'My own impression is that such a story was made up from a misunderstanding. There is in many minds such an absurd jumble in regard to the secular and regular clergy of the Catholic church that we meet all manner of side-splitting comicalities. One writer on the Mississippi Valley speaks of Hennepin as a Jesuit monk of the Franciscan order! To make one man monk, prior and regular clerk would be like classifying a man as cavalryman, marine and Indian scout. I think some such addle-pated fellow met an allusion to priests of the Seminary in the Illinois country and with the fixed idea that there were none but Jesuits there, supposed these to be Jesuits belonging to a seminary in Illinois; whereas they were secular priests sent from the Theological Seminary in Quebec, who were not on very good terms with the Jesuits.'

'I can not see any other way in which the story originated; but it is very certain the Jesuits never had a college in Illinois in French days.

'Your reference to a Jesuit college is certainly early (De Peyster's letter cited above); but at that time, 1779, there could have been no Jesuit institution there at all, as their property at Kaskaskia, though on British soil, was seized under authority of the Louisiana council Sept. 22, 1763, and the Jesuits carried off. The property was then sold and the French authorities pretended to give title.

'The mission at the present Kaskaskia began about 1700, after the removal of the tribe. Catalogues exist of the French Jesuits in Canada, etc., and in none is there any allusion made to any college except at Quebec. In the list of missionaries during all the period 1700-1763, in which the address and employment of each member are given, no one is ever recorded as president or professor except at Quebec. Charlevoix's Journal shows that there was no college in 1721. The letters in *Lettres Edifiantes*, coming down to 1750, are silent as to any college; and none is mentioned at the time the Jesuit property was seized in 1763.'

"I submit," continues Pillsbury, "that upon this testimony we must conclude that the story of a college at Kaskaskia though told in our histories and repeated in fiction, has no foundation in fact."

As an example of its repetition in fiction, to which our

author alludes, we may cite the words of a recent writer in the *Chatauquan* who repeats the yarn evidently upon the authority of one of the writers mentioned above. They appear in an illustrated article on old Kaskaskia, its memories and ruins. He says :—"In the early years of the eighteenth century, the black robes from Quebec founded a Jesuit college here, which was liberally endowed, and tradition has it that Fenelon, who afterwards became Archbishop of Cambrai, found refuge here for a while from the world."

In like manner, Mrs. Catherwood, in her novel entitled *Old Kaskaskia*, which purposes to be a description of early life and customs in the little frontier French village, weaves it deftly into the thread of her narrative. At the time of which she speaks, it was, of course, in ruins. Of these she writes :—"Beyond the last house and alongside the Okaw river stood the ruined building with gaping entrances. The party stumbled among irregular hummocks which in earlier days had been garden beds and had supplied vegetables to the brethren. The last commandant of Kaskaskia, who occupied the Jesuit house as a fortress, had complained to his superiors of a leaky and broken roof. There was now no roof to complain of, and the upper floors had given way in places, leaving the stone shell open to the sky. It had once been an imposing structure, costing the Jesuits forty thousand piasters. The uneven stone floor was also broken, showing gaps into vaults beneath ; fearful spots to be avoided, which the custom of darkness soon revealed to all eyes. Partitions yet standing held stained and ghastly smears of rotted plaster."

Later on, when the Mississippi overflows and the day of doom has come for the unfortunate town and with it the *denouement* of the story, the ruins of the would-be Jesuit College are utilized as a place of momentary refuge for some of her heroes and heroines ; until, yielding to the inevitable, they in turn, crumble before the onward march of the flood. "'But stop,' said Colonel Menard ; and he pointed out to the rowers an obstruction which none of them had seen in the night. From the Jesuit College across the true bed of the Okaw a dam had formed, probably having for its base part of the bridge masonry. Whole trees were swept into the barricade. 'We can not now cross diagonally and come back through the dead water at our leisure, for there is that dam to be passed. Pull for the old college.' The boat was therefore turned . . . . The current was at

right angles with its advance, though the houses on the north somewhat broke that force. The roofless building ridiculously shortened in its height, had more the look of a fortress than when it was used as one. The walls had been washed out above both great entrances, making spacious jagged arches through which larger craft than theirs could pass. Colonel Menard was quick to see this; he steered and directed his men accordingly. The Jesuit College was too well built to crumble on the heads of chance passers, though the wind and the flood had battered it. To row through it would shorten their course.

"The boat cut through braiding and twisting water, and shot into the college. Part of the building's upper floor remained; everything else was gone. The walls threw a shadow upon them, and the green flicker, dancing up and down as they disturbed the enclosure, played curiously on their faces."

More might be cited from other sources, but what has been given will suffice to show that the Jesuit in fiction is sometimes quite as entertaining as the Jesuit in fact. It will furnish, besides, to those interested, a convenient recipe for making something out of nothing—a very desirable but extremely rare accomplishment.

Your Reverence's Servant in Christ,

EUGENE MAGEVNEY, S. J.

THE SCHOLASTICATE AT PRESSBURG.

THE HOUSE OF PHILOSOPHY FOR THE AUSTRIAN PROVINCE.

A Letter from an Irish Scholastic.

PRESSBURG, AUSTRIA,
January, 1903.

REV. AND DEAR FATHER,

P. X.

The Old Society had two houses at Pressburg,—a residence and the present college or House of Philosophy. In the stormy times of the earliest part of the seventeenth century, when the Turks and Protestants had acquired the upperhand in the greater part of Hungary, the Jesuits were compelled to withdraw from Pressburg. The Protestants took advantage of their absence by building a Lutheran church beside the college. It was completed in the year 1636. They did not, however, retain the use of the edifice for a lengthy period as Leopold I. laid claim to it, asserting that it had been built contrary to law on imperial property. The Emperor presented it to Cardinal Kolonitsch, who in turn handed it over along with the college to the Jesuits. At the Suppression the church was given over to the secular clergy and the College was let out in separate lots. Just as the nineteenth century opened our Fathers accepted an invitation from the Dean of the Cathedral and the parish priest of one of the other churches to conduct two fortnightly missions in the city. Two Fathers carried on the mission in the Cathedral, and three bestowed their efforts on parishioners of the Holy Trinity Church Again in 1854 the pulpit of the Cathedral was occupied by a Jesuit, Father Klinkowström, S. J., one of the leading preachers of the period, who gave a course of sermons there during Lent. As a result of his labors there arose a general desire in Pressburg to have the Jesuits back

again in the city. With the Primate's approval and by the energetic assistance of one of the urban parish priests, an arrangement was concluded by which the management of the one-time Lutheran church was again placed under Jesuit direction. The college was also recovered, mainly by means of the pecuniary aid tendered by the generous Archduke Maximilian. Considerable difficulty, however, was experienced in prevailing upon the different families to give up their residences, and in re-converting the house into college form. There were no less than fifteen kitchens which had to be changed into rooms. At length, in April 1855, the last tenant, a coffee house proprietor, was persuaded to remove his goods and chattels. The philosophers were transferred there from Linz in Upper Austria, and the Father Provincial took up his residence in the new college for two years; the Villa was bought during the second year, viz. 1856.

Pressburg—Poszony is the Hungarian name—is the ancient coronation city of the monarchs of Hungary. It lies just outside the borders of Lower Austria. The spurs of the Little Carpathians, which abound in vineyards, lie on the west side of the city. On the east the famous Hungarian plains stretch out as far as the eye can reach. The city itself which is divided into five districts, harbors, exclusive of the military who number about 8000, 63,796 souls. Of these, according to a fairly recent census,

49000 are Catholics,
9000 are Lutherans,
5500 are Jews,
260 are Calvinists,
and 36 are Greeks.

The nationalities of the inhabitants, leaving out the Israelite section already mentioned, are mainly three,—Hungarian, German or Austrian, and Slovakish. The nobility are chiefly Hungarians, not without many exceptions, however; a prominent one being the Grand Duke a brother of the Queen of Spain—who is military commander of the large garrison. The official language is Hungarian, which means that the municipal meetings, academical lectures, instructions of school teachers are all held in the Hungarian tongue. Train conductors, railway porters, policemen will never address you except in Hungarian, although they are all acquainted with German. The names of the streets have been all turned into the Hungarian tongue; the German equivalent being occasionally given second place. These are a few items

which show with what activity the Hungarising [1] process is being carried on. German is dying out although a large number of the inhabitants speak it still.

The Slovaks constitute the poorer classes. They occupy nearly all the menial—domestic as well as out of doors—positions in the community. They are each and every one workers. In the summer this is very noticeable when the entire family, men and women, boys and girls, may be seen toiling at the vineyards. They are, too, a sturdily-built race. The women, who very often do more manual work than the men, are extremely muscular in appearance. They are mostly middle sized and of dark complexion. The form of the face is generally rotund and the expression that of meek submission. Persecution and oppression seem to have left them spiritless. The teaching of their language receives but two hours' attention per week in most of the Hungarian schools. In some dioceses preaching in their tongue is prohibited. Some time ago the head official in a village made a raid on all the books written in their tongue, and caused them to be burnt. The Slovaks are a simple and holy folk, and while their oppressors, the sons of the King Saint, St. Stephen, have in some part forsaken the faith at least in practice, they have held on staunchly to their creed. Often during the spring, summer and autumn may these honest toilers be seen in orderly groups of fifty, sixty or more, wending their way to some shrine of Our Lady to beg her blessing on their work. As they go along the Rosary is repeated aloud or a hymn is sung in their own tongue. They will assuredly have high places in heaven.

But to return to the city. Towering above the buildings of the city stands the Old Coronation Cathedral. It dates from the 13th century and has three naves. The style is pure Gothic. Between the years 1563 and 1830, nineteen Kings and Queens were crowned within its walls. The old Parliament House is also worth inspecting where sittings were held till the year 1448. Amongst the hills which run along one side of the city, there is one which abuts on the river where its decline becomes steeper. On its summit stands a large square castle with towers at the angles. It is about 300 feet above the river level. It dates from the eleventh century, but it owes much to a reconstruction effected by Maria Theresa in the year 1760. Its interior was reduced to ashes in the

[1] Magyarising is the proper word. Cf. Dec. American Messenger on Hungary.

year 1811. Nothing remains now but the four huge walls and towers. It is said that its reparation is prohibited on account of the unpatriotic conduct of the Protestant Pressburgers during the war with the Prussians in the year 1866. The city boasts of the following educational establishments: Royal Academy for law; two State Schools (Gymnasia)—one being Catholic; a commercial school where modern languages and physics form the main part of the program. Amongst the religious, the Franciscans, the Capuchins, the Ursulines who conduct a girls' school, and the Sisters of Charity who have charge of a large hospital, are a few of those laboring in this vineyard. The Sisters of Notre Dame are also engaged in teaching. Although the city has a fine bridge constructed for foot passengers, and carriages, and is laid with rails, the inhabitants dwell almost exclusively on the left bank of the river, which is fairly broad at this part and extremely rapid. In spite, however, of the swiftness of the current, its water froze to the depth of fourteen inches this year.

Our college occupies a rather central position in the city. It is, however, almost entirely removed from active traffic on account of its surroundings. A large and lofty Ursuline Convent forms a formidable flank on one side and cuts off communication with an electric tramway line. It is faced by an ancient palace of the Hungarian Primate, which has recently been purchased by the municipality. A Franciscan church stands in the rear, while the remaining side looks out upon Franciscan Place, which is asphalted and contains a small garden. The principal rooms as well as the corridors are lighted with gas. Lamps are used in the rooms. About half the scholastics have rooms to themselves. Each room is provided with a stove. Each one looks after his own stove; chips, chopped sticks, and coal can always be found at a convenient distance from one's room. The corridors are rather narrow and are floored with wooden planks. There are two ambulacra open to the air. One is on the ground floor and is paved with asphalt; the second is on the roof of a lower part of the house and affords no view into the city. Those who require more fresh air are allowed to take a walk during the after-dinner recreation.

The Domestic Chapel benches have no arrangement for seating. A few priedieu chairs are provided for the delicate members of the community. The domestic exhortations are, as a consequence, held in the Refectory

during the half hour preceding supper. Triduum points are given in the scholastics' aula, where we also attend a fortnightly exhortation given by our Superior. The Academy in which papers on literary, historical, philosophical, and scientific subjects are read, and lectures on teaching, etc., is generally accompanied by a piece of declamation and is also held in the aula. Tones are held on Sundays from 1 o'clock till 2. The text of the semi-extempore tones being given to one of the scholastics by the server during dinner. A piece of pulpit declamation follows the extemporized delivery. On Sundays and holidays we are obliged to be present at the ordinary afternoon sermon which lasts from 4 to 5. Benediction of the Blessed Sacrament follows. The community numbers this year (1903): Fathers 19, Scholastics 41, Brothers 11, total 71.

Amongst the Fathers, let it be remarked, five are studying philosophy, as they entered as secular priests, all of whom make two years' philosophy. The preaching work is divided in the following way. There is a Sunday afternoon preacher in German. There is also a Sunday morning Hungarian preacher. In addition there is a special preacher for feast days. The philosophers including the Fathers are of the following nationalities: Bohemians 6; Hungarians 8; Slovaks 4; Kroates 3; Austrians 19; Germans 3; French 1; Italian 1; Irish 1. All those who are not able to speak German are obliged to learn it after their entrance into the Society. The Latin language is spoken on Mondays, Wednesdays, and Fridays during both recreations. German is spoken on the other days at the afternoon recreation. During the evening recreation on those days each one speaks his mother tongue. Most of the Austrians and Germans learn one of the Slavish languages or Hungarian. Before Christmas each one is obliged to deliver a sermon in the refectory in German. The second term provides great lingual variety during the midday meal. Eight days preparation are given for the second sermon; a fact which makes the mother tongue the vehicle of one's utterances.

The reading in the refectory consists of Scripture, a German book, and a Latin history of some house of the Province. St. Ignatius' life by Father van Nieuwenhoff, S. J., provided the German reading last year. It was occasionally interrupted by selections from the German "Katholischen Missionen." The Latin book is taken up when the second meat is served. At supper about five verses

of the Scripture are followed by the book in German. The Triduum reading begins when the notice of confessors is read out: Father Rodriguez and Letters of the Fathers General are used. In many houses of the Province the reading is divided between German and the language of that particular place. German being read at dinner, and Hungarian, Bohemian or Croatian at supper or vice versa. On Thursdays in summer and spring we dine at the villa. In winter and autumn we remain at home. Talking is allowed either at home or at the villa--during dinner on the villa day. Talk is also allowed at the same meal on first class feast days and occasionally on second class feasts.

I forgot to mention that four scholastics give catechetical instruction in the shopboys' schools. Two of them use the German, one the Hungarian, and the other Slovakish tongue. As regards conscription all clerics in the realm have special exemption by law. If war breaks out the priests of the Society must, however, act as chaplains and the scholastics are placed in the reserve corps. The brothers are obliged to do fourteen days military exercise every second year till they have reached their 32nd year.

The course of studies is arranged as follows:—

First year, Logic and Ontology, 8 hours of class per week with 3 disputations and a Sabbatina. Mathematics 4 hours.

Second Year, Cosmology, 4 hours of class, 1 disputation and a Sabbatina. Physics, 9 hours of class, 2 repetitions. Higher Mathematics, 2 hours.

Third Year, Ethics, 5 hours of class, 2 disputations.

In the First Year Father Thöni is lecturing for the second time on Logic and Ontology. Father Hahn's Cosmology is prescribed as the book for the Second Year, but Father Timp, who has taught Philosophy for twelve years, has written his own course and seldom refers to Father Hahn unless he holds a different opinion. Father Timp is also Professor of Psychology. The chair of Ethics is occupied by Father Seywald, who is also Prefect of Studies. He has taught Philosophy for eighteen years and has been Provincial. Catherin is the text book in Ethics. Father Kirpal is Professor of Physics and Mathematics. Wallenstein and Father Drexel, S. J. are his favorite authors. The Higher Mathematics is taught by Father Herden. There are three public disputations during the year. Each class appears twice. Higher Mathematics and Physics are also discussed on these occasions by a single representative from the respective

classes. The first year has three mathematical specimens during the year in which each one is called upon to give proof of his knowledge.

The Villa occupies a prominent and picturesque position on one of the large hills which surround the city of Pressburg. The house is constructed on the flat-system, everything—kitchen, refectory, recreation room, two dormitories, a few bedrooms and a small chapel—being on the ground floor. There are about six acres attached to the house, which are looked after by two brothers who sleep there. It is but a short half hour's walk from the college. The land is mostly laid out in vineyards, but pears, apples, plums, currants and edible chestnuts may be found in abundance. The frequent and furious thunderstorms which occurred almost every fourth day in July and August are accountable for considerable damage. They do not generally last longer than four or five hours and sometimes but one hour. Their outbreak is extremely sudden. One would imagine that the floodgates of heaven were opened, as the downpour of rain is exceedingly violent. The wind, at the same time, dances with a vigor and versatility really incredible to one who has not witnessed it himself. The slates on the roofs are often torn off and the trees of the orchards uprooted by its fitful antics. We make the villa house our dwelling place during the second fortnight in July when we have our *Vacatio Major*. Walks, skittles,—Russian and ordinary—two walking excursions in common give out-of-door amusements. The scenery is indeed fine. The vineclad mountains present a very pleasing view. Along the Danube the ruins of many a fortified castle standing proudly on the summit of a lofty crag, villages varying in size, and differing in the design of their houses, at one time built upon a hill, at another buried in a valley supply pictures of nature which are not easily forgotten. In the winter there is very little traffic on the river. In the summer a passenger steamer plies twice a day between Vienna and the Capitol of Hungary (Budapest). Hungary is famous for its plains, and as a consequence, during the summer weather after a shower, for its mud. The Hungarians have a verse,—

"Extra Hungariam non est vita,
Et si est vita non est ita."

A facetious scholastic has thus parodied it,—

"Extra Hungariam non est lutum,
Et si est lutum non est multum."

But to return to villa time. Only one hour's reading is allowed during the fortnight, spiritual reading being included. The chief indoor pastimes are billiards, chess, draughts and dominoes. A custom here—one which is, I think, unique in the Society and which in my opinion fosters charity and a good spirit—is that of allowing in the Scholasticate immediately after breakfast a half hour's recreation in the room of the scholastic whose patron Saint falls on that day. An embrace exchanged, coupled with hearty congratulations and promises of prayers.

I have not said a word about the general order of the house; so to begin:—We rise in winter at 4.30 and at 4 o'clock in summer. Breakfast, which consists of a bowl of coffee and milk and two rolls of white bread, is at all times at seven. Talking at this meal is only allowed a few times during the *Vacatio Major*. Examen is at 11.45 and dinner at 12 o'clock. Supper is at 7 o'clock, recreation continues till 8.15 when Litanies are said. Points and examen follow and lights are out at 9.15.

On St. Ignatius' day many guests are invited to dinner. The dean of the Cathedral makes his speech in Latin to which Father Rector replies in the same tongue. Then follows the Vice-burgomaster in the language of the land—Hungarian. One of the parish priests then addresses the assembly in German. The Rector replies in each of the two tongues if he is able. Our present Father Rector is not acquainted with the Hungarian language. Having spent four years in Australia, he can of course speak English.

The celebration of the papal jubilee was carried out with great zeal. The form of the compliment paid to His Holiness was in illuminations. In almost all the windows of each house one, two or three candles were lighted. Sometimes their light was cast upon a photograph or picture of the Holy Father. The great majority of the houses were thus lit up. Even in the Jewish and Protestant quarters the Holy Father's feast was not let pass unnoticed. A Rabbi who failed to light a wax burner found the fragments of the panes of his front windows on the floor that night. Our college, however, bore off the palm in the art of illuminating. The façade is three stories high, each of which has nine windows. These twenty-seven windows were fitted with transparent pictures of the life of our present Pope, or dates of his birth, pontificate and the like. An admiring

crowd stood on Batthyányplatz with eyes uplifted in wonder and admiration at the splendid spectacle.

Another event during the year which testifies to the Catholic spirit of the Pressburgers is the Corpus Xti procession. The start is made from the Cathedral. Two detachments of military cadets form the van, then members of the sodalities, representatives of the Capuchin, Franciscan, and Jesuit Orders, the Burgomaster follows attended by a vice-burgomaster and other members of the municipal council. The Blessed Sacrament then follows carried by the Dean of the Cathedral and covered by a gold and white-colored canopy.

On the way at four places altars are erected and Benediction given. While the Blessing is being bestowed the cadets fire a volley. Some two or three thousand soldiers line up at a certain spot headed by their Commander and receive the Benediction of the Lord.

I must not conclude without expressing my sincere and heartfelt gratitude to Father Rector, my professors, and each and every one of the scholastics, who as well in the composition of this epistle as in all other things and at all times, have shown me extreme kindness and charity.

Your brother in Xto,

AN IRISH SCHOLASTIC.

MISSIONARY WORK
ON BLACKWELL'S ISLAND.

A Letter from Father Martin J. Scott.

NEW YORK,
Oct. 27, 1902.

REV. AND DEAR FATHER,
P. X.

In compliance with your request, I send you the following account of our missionary work on Blackwell's Island. Blackwell's is one of four Islands in the East river alongside New York which are utilized for prisons, hospitals, almshouses and insane asylums. It is the first and largest of these islands being nearly two miles in length, and about a fifth of a mile in width. On this Island there are five large institutions whose inmates number altogether about 7500. On the lower or down-town end, there is the City Hospital, sometimes called "Charity Hospital," a branch of Bellevue. Adjoining it is the Penitentiary, New York's prison for minor crimes. Midway on the Island stands a collection of buildings, some ten or twelve, which constitute the Almshouse. Next to the Almshouse is the city prison or workhouse, wherein are confined drunkards, vagrants, wife-beaters, and fallen women. The last building or collection of buildings on the Island is the Metropolitan Hospital with its annex the Consumptive Hospital. These institutions contain all that is vile, degraded, helpless and pitiable from the great city across the river. They form of themselves a city of unfortunates. I doubt if so many and such utterly pitiable wrecks can be found together anywhere else in the world. [1]

[1] Just above Blackwell's Island is Ward's Island, the home of the insane. Randall's Island comes next with the House of Refuge and the Foundling Asylum, and Home for the feeble minded and idiots. A few miles further up the river, or rather on the Sound, is Hart's Island which contains several penal institutions and Potter's field, the burial place of New York's pauper and unidentified dead. Our Fathers have the spiritual charge of all these islands and some of them are stationed permanently on them except Hart's Island, which is visited every Sunday by a Father from St. Ignatius' parish, eighty-fourth street.

On Blackwell's there are stationed two of our Fathers, one at the lower end for the City Hospital and the Penitentiary, and the other at the upper end to look after the Metropolitan Hospital, the Workhouse and the Almshouse. I was appointed to relieve Father Barnum at the upper end for two weeks in the beginning of September 1902. My account will therefore be confined particularly to that section of the Island embracing the Metropolitan Hospital with its one thousand patients, the Workhouse containing fifteen hundred prisoners, and the Almshouse numbering about twenty-five hundred paupers.

The chaplain never leaves the Island except once a week for a half a day to get his altar supplies, etc. In his absence the chaplain at the other end is notified so as to be in readiness for an emergency call. For men are dying here at all hours of the day and night, and the priest is never sure of one hour of quiet. This is the hardest part of the chaplain's duty. If he had ten, twelve or fifteen hours of steady work, with a certainty of a few hours' rest, it would not be so trying; but no amount of work and no foresight can guarantee a single hour's freedom from a summons to a dying patient. I felt pretty much like the men of the fire department, always expecting an alarm. I make this remark before I go into details, since without it you would only have a partial understanding of the priest's work here. Besides the emergency calls, it is the chaplain's duty to say Mass every morning for the people, to make the rounds of the hospitals, namely, the Metropolitan, the Consumptive, and the Almshouse Hospital, to hear the confessions of the sick, the paupers, and the prisoners, to baptize the infants in the Maternity wards, to bring holy Communion to the blind and the incurables, and on Sundays to say two Masses, preach at both and give Benediction twice, once in the morning at the Workhouse, and in the afternoon at the Almshouse.

To make the rounds of the hospitals means to pass along the wards, learn who are Catholics, hear their confessions, and if they be dangerously sick give them the last sacraments. The authorities, it is true, inform the priest when a patient is dying or dangerously ill, but if he depended on this notification many would die without the sacraments. To make the rounds of the hospital in the way I have described takes from three to five hours. The Metropolitan Hospital is about half a mile from the Almshouse Hospital, the Consumptive Hospital being midway between. As some deaths are very

sudden, with all possible care some will die without the priest. In fact I believe in no other place can you see so well exemplified the words, "You know not the day nor the hour." I have gone through a ward, made inquiries and left, being assured that all was well, when within five minutes a runner would come hurrying up to me saying a person was dying in that very ward. However, I was fortunate, as only one died without the priest during my stay on the Island. That was in the Consumptive Hospital where they drop off like flies. An old man got a hemorrhage a little after five o'clock in the morning. I was shaving at the time and when the messenger came for me I dropped everything and was on my way to the ward instantly but when I got there he was dead. You may say that it does not matter much if the priest is not present at death, provided the patient saw the priest in his rounds and went to confession. But even so, the last sacraments are a blessing and consolation; moreover, do his best the priest cannot cover the ground perfectly and some escape his attention for several days.

Every day at 3.30 P. M. the boat lands its cargo of sick and dying, the overflow from Bellevue. These patients may have to be quickly operated upon, or they may be undergoing treatment when the chaplain is on his rounds, and so the first meeting he has with them may be to anoint them and to prepare them for death. Or it may happen that some day the priest is so busy or tired that he cannot complete his rounds, then he depends on being notified if a patient is dangerously sick. All this constitutes the hospital work, and it is the most important of the chaplain's duties.

Every Friday at 1.30 P. M. he hears confessions at the Almshouse and gives Benediction of the Blessed Sacrament. Again on Saturday at 9.30 A. M. he hears confessions at the same place. At 2.00 P. M. he goes to the female department of the Workhouse to hear the women's confessions, and at 6.30 P. M. the men go to confession. From Friday noon until Saturday night it is confessions pretty much all the time. Last year Father Barnum heard 9704 confessions. On Sunday the chaplain says Mass and preaches at the Almshouse at 7.30 A. M. and does the same at the Workhouse at 9.00 A. M. besides giving Benediction. At 5.00 P. M. he gives Benediction at the Almshouse. On Friday morning at 8.00 Mass is celebrated at the Metropolitan Hospital for those whose duties or conditions will not allow of their attending Mass on Sunday.

This represents the regular weekly routine. Every three months the chaplain hears confessions of those who cannot go to the chapel, and brings them communion. These are mostly the incurables, the blind, the paralyzed and the helpless consumptives.

The quarterly Communion, as this is called, fell due while I was chaplain. In the female incurable ward out of 54 inmates 46 were Catholics and all received holy Communion. In administering the quarterly Communion I simply followed the custom as I found it. The priest goes to the ward with the ciborium, the stole, veil and surplice. He is accompanied by the altar boy. On arriving at the ward I found an altar arranged and decorated with flowers and lighted candles. The nurses had the place nicely prepared and all the Catholics were dressed in their neatest and whitest linen. The "Misereatur" and "Indulgentiam," etc., were said, and then accompanied by the altar boy who held the card, and the nurse who assisted the patients, I passed from bed to bed carrying to these poor unfortunates the God of the poor and the Consoler of the afflicted. I then gave Benediction to the ward. All these details are given to show the Catholic spirit which dominates here, and also to furnish a visible tribute to the work and tact of the good men who have so long and faithfully labored here, whose sacrifices and achievements have made the priest and his ministrations so respected, and given their religion so much scope.

The Incurables are a branch of the Almshouse Hospital. It was only in the Almshouse that holy Communion was given with such pomp. In the Metropolitan, except in the female consumptive wards, the patients have private rooms, so it would be impracticable to give holy Communion with the same ceremony as described above.

It takes three or four days to hear the confessions for the quarterly Communion. The priest has to pass from bed to bed and hear his penitents as best he can. For he is frequently interrupted by a summons to a dying patient, and even when not so interrupted there are many difficulties and annoyances. The beds are close together with just sufficient room to pass between them. Hence the confession is practically public for those who care to listen. Sometimes a rather deaf pentitent would speak loudly and then I usually gave absolution immediately and passed on. For I found that some such confessions were rather trifling and ridiculous, and as they would have a tendency to belittle the sacrament, I gave

them absolution as a full confession was impossible. The paralyzed who were not confined to bed, and also the blind who were not altogether helpless went to the chapel for confession. One of the inmates who was sacristan, beadle, master of ceremonies and general manager of the chapel, guided the blind and helped the paralyzed to the confessional. Next day at Communion one of the attendants would stand back of the communicants and when it was the turn of a blind person to receive give him a tap on the top of his head. Almost automatically the mouth opened for the reception of the blessed Eucharist.

In the Workhouse the women and men are summoned for confession as follows: a keeper goes along the tiers of cells, raps on the grating, saying at the same time "Who wants to see the priest?" and then brings the women to the chapel and the men to one of the workshops. In like manner for Mass, except that the large bell rings a quarter before nine, then the cells are unlocked and the men file into the chapel followed by the women, who sit in the rear. Every Sunday the chapel was packed. In fact it was impossible to get any more into it. As the prisoners sit very close together on long benches, and as no room is lost anywhere, I think there were over a thousand at Mass each of the three Sundays I officiated.

The silence, devotion and attention were something remarkable. Nor was it due to prison discipline, for the Protestant Minister held service after ours, and the attendants told me that he had to interrupt the services repeatedly to call his people to order. The truth of the matter is that the Catholics though unfortunate, retained their faith, and when brought to their senses by the isolation of prison life they realized their errors and tried to atone for their past. For most of these poor unfortunates are the victims of drink or of those vices so closely associated with and often occasioned by drink. I heard not a few say that it was a blessing for them to be confined where they were, for it gave them an opportunity to return to the practise of their religion. I regret to say that seventy-five per cent of those in the Workhouse are Catholics. The same percentage holds for the Almshouse, and also for the Penitentiary, at the other end of the Island.

Apropos of these figures, I had quite an interesting argument with the Minister. On my arrival I paid my respects to him in a short visit. Next day he returned

the call and thereafter we talked together for an hour or so every day. Gradually our conversation turned on religious matters and he finally admitted, after discussing a number of controverted points, that as regards logic and consistency, the Catholics had the better of it. But he went on to say that when it came to facts the Protestants had the advantage and then he quoted the statistics of the various institutions on the Island according to which the Catholics numbered from seventy-five to eighty per cent, Protestants about fifteen per cent and the rest scattering. Of course I was mortified at these figures which I knew to be true, and he seemed to feel that the tree judged by its fruits gave him good grounds for his religion. However I asked him,

"How many Chinese are there in New York?"

To which he answered, "About twenty-five thousand, or perhaps more."

Continuing I said, "How many Chinamen have you met here."

He replied, "None."

To which I rejoined, "well then from statistics the Chinese have less than one per cent, and if these figures make an argument we had better both turn heathen Chinese."

He laughed and said it did not occur to him in that light before. Whatever may be the reason why there are so many careless ones here, when the Catholics are away from the environment of intoxication and vice, all that is best in their nature asserts itself. Under the kindness and sympathy of the priest their religion becomes active and forms also their main comfort, as the following facts show. Every day at Mass in the Almshouse chapel there were about a thousand present. At 5.00 P. M. every day they assemble in the chapel to say their beads in public. This has got to be such a custom that some of them think it is a sin to miss the beads. And then while the sermon is going on you can hear their pious aspirations. One morning I asked their prayers, saying, "My dear children let us offer our prayers at Mass for the poor man who died without the priest this morning." A wave of sympathetic and pitiable sighs went up from all parts of the chapel. Every Sunday at Mass the death list of the week is read out. It has a dreadful significance here, for they are all one large family, and in such a feeble condition that they may be praying for the dead one week and be prayed for the next. As many as thirty-six have died in one week. In the maternity wards it is

interesting to see the mothers so solicitous about the baptism of their children. If the child is not a healthy baby it is baptized by the priest on his first call. But if it is a healthy baby he waits until there are several to be baptized. The women stand as sponsors for one another's babies. Usually the child is baptized at the bed-side in the presence of the mother. The nurses are very accommodating, and have things arranged as well as circumstances permit. Father Barnum had 85 baptisms last year. His work for the year may be summarized as follows, always remembering that the most arduous part of the ministrations are not those which can be recorded. Confessions heard 9704. Persons anointed 940. Baptisms 85. Sermons preached 70. On an average the priest anoints about three a day. In point of fact as many as twenty have been anointed in a single day.

Long and faithfully have our Fathers labored here and on the adjoining Islands. When the fever raged and decimated the inmates they stood zealously to their duty and in several cases became martyrs of charity. No sooner were our Fathers established in New York than they applied for this heroic work among the city's poor and suffering. From the beginning the work has been done faithfully and with great fruit. The names of Fathers Duranquet, Robert Pardow and Vetter at the lower end of Blackwell's, and of Marechal, Regnier and Blumensaat at the upper, not to mention others still living, have shed a lustre about the Society not excelled by the achievements of her sons in the pulpit. If the priest is so respected on the Island and in the great city opposite, may it not be due in large measure to the disinterested and heroic labors of these humble chaplains? The kindness, patience and sacrifice witnessed by patients and officials have been more convincing than the most eloquent eulogy, and in consequence the priest is without doubt the most respected person on the Island. Not only Catholics but Protestants and Jews salute him. Moreover, the officials show him every courtesy possible.

The present chaplain wields a strong influence in all the Institutions, and exerts it to the widespread advantage of religion. When he took his leave of absence for a couple of weeks there was universal and sincere regret. As I passed through the wards I got sympathetic inquiries from patients, nurses, doctors, and attendants about the Rev. Father, as they always call the priest here. After hearing the confession of an old woman in the Alms-

house I said to her, "God bless you my child and pray for me." To which she answered,

"God bless you Father, and bring the other Father back."

As an instance of how Father Barnum uses his influence here we have but to call to mind that on Sept. 28, he baptized the Superintendent of the Workhouse. This man is one of the most important officials on the Island. Moreover, the Protestant Minister thought seriously of giving up his job as a result of Father Barnum's talks with him. And the doctors all think so well of the priest that they give special instructions to the nurses to be sure that no dangerous symptom arises without immediately sending word to the chaplain. All this good-will and respect works incalculable good.

The work on the Island like every other kind of work leaves a great deal to a man's own initiative. It would be possible to perform the official duty of the chaplain and have much leisure and convenience. I have described the work as I found it going on, and as I endeavored to continue it. In every particular I followed the custom of Father Barnum even to wearing the cassock all day long and everywhere on the Island. I found that the inmates like to see the priest pass through the wards with his regimentals on. A patient said to me one morning, "Ah! sure, Father, it does us good to see you come along fully *priested*." If a man did not have plenty of ballast there would be danger of a flight of vanity at all the expressions of gratitude and praise which the poor lonely creatures shower on him for the least service. They meet with so much disdain and coolness from the officials and attendants that their hearts go out to anyone who has a kind word for them.

This then is the field ripe for the harvest, and thank God the laborers are not wanting. Last year Father Giraud at the lower end, heard 4644 confessions, anointed 605, baptized 110 and converted 18. The two chaplains together heard 14,348 confessions, and anointed over fifteen hundred dying patients. Every Sunday about a thousand hear Mass at the Workhouse and over a thousand at the Almshouse. It is safe to say that no Catholic in the Hospital or Almshouse misses Mass on Sunday. In the Workhouse there are a few hundred sinners who refuse to yield to God's invitation or warning. The worst of these were a couple of bad priests who refused to receive even the last sacraments before dying, although the chaplain begged and implored them. They

died like dogs and unfortunately were known to be priests. Two of our college graduates were serving a sentence while I was on duty. One from Canisius College and the other from St. Francis Xavier's. Both were imprisoned for forgery. Strange to say they both made themselves known to me.

An odd sight of a Sunday morning is to see the blind leading the blind. One old fellow with a little vision in one eye holds a blind man by either hand and gropes his way to the chapel. Quite a number get to church after this manner.

Before I close I must describe a scene which made my heart rejoice. It was the First Friday and Mass was said in the Chapel adjoining the Metropolitan Hospital. The Superintendent of this Institution is a Catholic with a family of five children. At this Mass he and his wife and children occupied the first pew and knelt together at the altar rail for holy Communion. Next to them was a poor, ragged and dirty cripple who hobbled to the altar with a crutch, and then in succession were a couple of convicts, a doctor and some nurses. The Church Universal came to my mind. At that holy table all distinction disappeared. It was a sight to inspire one. After Mass I went to the Superintendent's house to take breakfast as is customary. An old man who had been attached to the hospital for years said to me as I was on my way, "Glory be to God, Father, but I never thought I would see the day when the priest would be received into that house." The present Superintendent is the first Catholic who ever held the position. Now, all the Superintendents of the Institutions on the Island are Catholics except one. When our Fathers first went there it was merely on tolerance. And so the work goes on and the Lord's bidding is done. As in His sojourn on earth Our Saviour ministered to the poor and lowly and afflicted, so here in the shadow of one of the wealthiest cities of the world, His priests continue the work He inaugurated many centuries ago.

WORK OF OUR MISSIONARIES.

FROM AUGUST 25, 1902 TO DECEMBER 21, 1902.

ST. JOHN'S COLLEGE,
FORDHAM, N. Y.

The Missionaries this year number ten. Late in August Father William F. Gannon was appointed head of the band, relieving Father Michael A. O'Kane. At the same time four Fathers were detailed for residence in Boston College, the other six continuing to reside as usual at Fordham. Those stationed at Boston College are, Fathers O'Kane, Goeding, P. H. Casey, and J. Collins. Fathers W. F. Gannon, Gleason, Stanton, P. J. Casey, Scully, and O. H. Hill are stationed at Fordham.

Father P. H. Casey opened the year with a retreat to the Baltimore clergy, beginning August 25, and closing August 30. The same Father spent the week between September 3 and September 9 at Mount St. Mary's, Emmitsburg, giving a retreat to the Seminarians. From August 30 to September 4, Father Hill was engaged at St. Regis' House, New York City, explaining the Exercises to some sixty ladies, most of them school teachers from New York and neighboring cities. The confessions heard were 75. The Ladies of the Cenacle, the religious in charge of this work, deserve every encouragement. They contrive to furnish exercitants with this opportunity at the extraordinarily low figure of a dollar a day. Each year they issue invitations to their friends and the number accepting grows yearly. Father Stanton was at Montrose, Pa. from August 30 to September 3. He heard 325 confessions.

The first real mission of the year opened at Marblehead, Mass., August 31 with Fathers Goeding and Gleason in charge. It lasted one week. The confessions numbered 772. A mission at Cohasset, Mass. occupied Fathers Gannon and P. J. Casey from September 7 to September 21. They heard 752 confessions. Fathers O'Kane and Stanton were at Adams, Mass. from September 7 to September 16, hearing 560 confessions. Father Scully spent two weeks in Brownville, N. Y. between September 7 and September 21. He heard 259 confessions and received two converts into the Church. At

the Cathedral in Springfield, Mass. Fathers Goeding, Gleason and Hill gave a two weeks' mission, beginning September 21 and ending October 5. Their labors resulted in 4570 confessions. In addition 19 adults were prepared for first Communion, 50 for Confirmation, and 5 converts were baptized. From September 15 to September 20 Father P. H. Casey conducted a retreat for priests in New York City. Father Stanton gave a triduum in Bennington, Vt. September 17, 18 and 19, hearing 900 confessions. Father O'Kane conducted the exercises of the Brooklyn Priests' Retreat, September 22 to October 4. Fathers Stanton and Scully gave a three weeks' mission in the Church of St. Mary, Star of the Sea, East Boston, between September 28 and October 19. The confessions numbered 3075. The adults made ready for Confirmation were 83, and 20 converts were baptized. Yonkers, N. Y. was next visited by Fathers Gannon, O'Kane, P. H. Casey and Collins. They spent two weeks at the Church of the Immaculate Conception from October 5 to October 19, hearing 4377 confessions, making 62 adults ready for Confirmation, and baptizing 8 converts. From October 12 to October 26 Fathers Goeding and Hill were at St. Catharine's Church, New York City. They heard 1600 confessions, prepared 4 adults for First Communion and 2 for Confirmation. Father Gleason conducted a week's Mission in Belvidere, N. J. between October 12 and October 19. He went from Belvidere to the Gesu in Philadelphia to give the students of St. Joseph's College their annual retreat. Father P. J. Casey gave a retreat to the students of De La Salle College New York City, October 20, 21, 22, and preached three sermons in the Church of the Sacred Heart New York City, October 22, 23, and 24. Previous to this he had given a retreat to the Sisters of St. Joseph at Chestnut Hill, Philadelphia. Father Scully was engaged with the Christian Brothers, at Amawalk, N. Y. from October 21 to Nov. 1, hearing 89 confessions. Between October 26 and November 2, Fathers Stanton and P. H. Casey gave a mission at Coatesville, Pa. hearing 900 confessions and baptizing 2 converts.

The most fruitful mission of the year so far took place at the Gesu in Philadelphia from October 26 to November 9. Fathers Gannon, O'Kane, Gleason and P. J. Casey conducted it and their energies were taxed to the utmost. The Fathers attached to the church and college came nobly to their assistance and wonderfully helped them to satisfy the unusually large number of penitents. As

many as 9207 confessions were heard, 110 adults were prepared for Confirmation and 16 candidates for Baptism were received into the church. Fathers Goeding and Collins were at St. Angela Merici's Church, New York City from November 2 to November 9. They heard 475 confessions. From November 9 to November 16, Fathers Stanton and P. H. Casey were at Westminster, Md. One convert and 522 confessions resulted from this mission. Father Hill gave the Holy Cross boys their annual retreat November 4, 5 and 6. At St. Cecilia's Church, Boston, Fathers O'Kane, Goeding and Collins gave a mission between November 16 and November 23. They heard 2372 confessions. Between November 16 and November 30, missions were given at the Church of St. Martin of Tours, Fordham, N. Y. and at the Church of the Ascension, New York City. Fathers P. J. Casey and Scully conducted the first. The confessions heard were 1600. Number prepared for Confirmation 45, converts, 5. Fathers Gannon, Gleason and Hill conducted the second. The confessions heard were 2282. Number prepared for First Communion, 13; for Confirmation, 37; converts, 7. Father P. H. Casey gave the young ladies at the Visitation Convent, Georgetown, their annual retreat November 22, 23, 24. From November 30 to December 14, Fathers O'Kane, Goeding and Collins were engaged at Bridgeport, Conn., giving a mission in the Church of the Sacred Heart. Father Stanton was in Germantown, Philadelphia, from December 1 to December 7, giving a sodality retreat at the Church of St. Francis of Assisi. He heard 650 confessions. Father P. H. Casey preached three sermons in the Church of the Visitation, Philadelphia, December 5, 6 and 7. On the same dates Father Hill gave a retreat to the pupils of the Ursuline Seminary, New Rochelle, N. Y. The same Father preached a retreat to the promoters of the League, St. Michael's Centre, Jersey City, N. J. December 11, 12 and 13. Fathers Stanton and Scully are at the present writing engaged on a mission at the Church of St. Paul of the Cross, Jersey City, December 7 to December 21.

Summary of work from August 25, 1902 to December 21, 1902.

Confessions	35748	Missions	21
First Communions	36	Retreats to Priests	3
Confirmations	389	" " Religious	2
Converts	66	" " Students	6
		Triduums	4

THE GOLDEN JUBILEE OF LOYOLA COLLEGE, BALTIMORE.

The exercises of the Golden Jubilee of Loyola College began on Monday morning, Nov. 24, 1902, with a Solemn Requiem Mass in St. Ignatius' Church for the deceased students of the College. The celebrant of the Mass was Father John F. Quirk, Rector of the College, the deacon was Father Francis X. Brady, and the subdeacon, Mr. John J. Toohey. The pews of the middle aisle were occupied by the alumni and students of the College, those of the right aisle by the relatives and friends of the deceased students, and those of the left aisle by the general congregation.

In the evening of the following day the Alumni Banquet was held in the Hotel Rennert and brought together a goodly and distinguished gathering of the citizens of Baltimore. Dr. Ira Remsen, President of the Johns Hopkins University, in responding to the toast, "The American College," said that he had become interested last summer in the expeditions of the Jesuits along the St. Lawrence and had actually retraced the steps of those wonderful men of whom our country is so proud and to whom she owes so much. He then tendered to Loyola College on the completion of its fiftieth year, the cordial congratulations of the Johns Hopkins University.

Father Rector, speaking on "Loyola—the Home-Harvesting," said that God Himself had brought the sons of Loyola together, since none other than He had given the command: "Every man shall return to his possessions and every man shall go back to his former family: because it is the Jubilee and the fiftieth year." There seemed to be a special import in these words as applied to the sons of Loyola College, inasmuch as their mother's possessions were for the most part spiritual and her family was connected together by the binding force of virtue joined with knowledge . . . . The harvest home of older countries and the Thanksgiving Day of our national life were but the natural utterance of the human heart giving thanks to God for the garnered fruits of the earth and the copious blessings of the year. The Jubilee of Loyola College shared in this general character of thanksgiving, but went beyond, in that the blessings it commemorated were all of moral worth, the fruits of the

spiritual mind and soul. What the sons of Loyola College brought to their harvesting from the past, each of them knew. What they should have brought, that they knew, too. But looking to the future, they were to voice together this prospering pledge and sentiment: "Loyola: the home-harvesting! Strong truths well lived, pure hearts well fired with love of God and men, such be the sheaves of her spiritual reaping."

Father Michael J. Byrnes, an old student of the sixties, read a poem entitled, "Salve, Mater Alma." The Hon. Wm. J. O'Brien, LL.D. and Charles M. Kelly, Ph.D. responded respectively to the toasts, "Conservative Education" and "College Education."

On the day following the Alumni Banquet, a cablegram was received from V. Rev. Father General, conveying his blessing to all who participated in the Jubilee exercises.

In the evening of the same day, the formal Academic Exercises of the Jubilee were held in the College Hall and were attended by a large audience of Catholics as well as non-Catholics. It was an impressive throng which filled the stage, composed as it was of clergymen, both secular and regular, and the leading educators of Baltimore and vicinity. Among the guests seated on the stage were Dr. Ira Remsen, President, and Dr. Edward H. Griffin, Dean, of the Johns Hopkins University, Very Rev. William L. O'Hara, LL.D., President of Mt. St. Mary's College, Rev. James A. Burns, C. S. C., President of Holy Cross College, Washington, D. C., Dr. Philip R. Uhleri, Provost and Librarian of the Peabody Institute and Professor at the Johns Hopkins University, Mr. Francis A. Soper, President of the Baltimore City College, Mr. Samuel H. Ranck of the Enoch Pratt Free Library, Rev. John A. Morgan, S. J., Rev. W. G. R. Mullan, S. J., Rev. David W. Hearn, S. J., Rev. F. Powers, S. J., Rev. M. J. Hollohan, S. J., Rev. P. J. Dooley, S. J., Rev. Francis M. Connell, S. J., Rev. A. J. Elder Mullan, S. J., Rev. J. J. Fleming, S. J., Rev. M. A. Purtell, S. J., Rev. Father Anselm, O. S. B., of Baltimore, and Rev. John Brady, of Mt. St. Mary's College, Emmitsburg.

The following is a list of the degrees conferred and of the persons who received them. Doctor of Laws—Hon. Wm. J. O'Brien, Sr., Judge of the Orphans' Court, and Hon. Charles W. Heuisler, Judge of the Juvenile Court. Doctor of Letters—Mr. Isaac R. Baxley, of Santa Barbara, Cal.—Master of Arts—Rev. Francis P. Doory, of St. Augustine's Church, Elkridge Landing, Md., Dr.

Thomas L. Shearer, Dr. Charles S. Woodruff, Mr. William Keene Naulty, and Mr. Matthew S. Brenan.

Reverend Father Rector delivered the address for the Faculty under the title, "The Notes of Our Teaching" in which he drew a parallel between the Notes of the Church and the characteristics of the Jesuit scheme of education.

Mr. Isaac R. Baxley, A B., '68 of Santa Barbara, Cal., wrote the "Jubilee Ode for the Alumni Absent," which was read by one of the students. Mr. Joseph S. May, of the Senior class, gave the "Address for the Students," and one of the alumni read Father Byrnes' poem of the night before, as the "Jubilee Ode for the Alumni Present." Very Rev. William L. O'Hara, LL.D. President of Mt. St. Mary's College then made an address, alluding to the warm and affectionate friendship which had always existed between Mt. St. Mary's and Loyola, and congratulating our College upon its well-deserved growth and prosperity, but especially upon its adherence to the principles of its founders by imparting an education which forms not only the man of mind but the man of moral heart and soul.

On Thursday morning there was a Solemn Pontifical Mass of Thanksgiving in St. Ignatius' Church. The celebrant was His Eminence, Cardinal Gibbons; Archpriest, Rev. Jerome Daugherty, S. J., Rector of Georgetown University; deacons of honor, Rev. J. D. Boland, Rector of St. Vincent's Church, Baltimore; Rev. W. S. Caughey, Rector of St. Stephen's Church, Washington, D. C.; deacon, Rev. W. G. R. Mullan, S. J., Rector of Boston College; subdeacon, Rev. D. W. Hearn, S. J., Rector of St. Francis Xavier's College, New York; master of ceremonies, Rev. Thomas J. Foley, A. M., of the Sacred Heart Church, Glyndon, Md.; assistant master of ceremonies, Mr. Henry W. McLoughlin, S. J. More than a hundred clergymen from Baltimore and other cities had assembled for the services, and they with the alumni and students filed out of the College in a long and imposing procession, the ranks extending from the Monument St. entrance of the College to the main vestibule of the Church on Calvert St. On its way to the sanctuary the procession passed under three beautiful arches of foliage and electric lights, which spanned the middle aisle. From within the altar rail a majestic scene greeted the eye of the beholder; high above the heads of the stately body of clergymen who thronged the sanctuary, were supended five magnificent chandeliers with streamers of electric lights; the high altar was aglow with numerous

candles shining out from amid a vast and splendid array of palms and yellow chrysanthemums. The sanctuary boys who numbered forty-five were robed in white cassocks and scarlet sashes and went through the varied and intricate movements of the elaborate ceremony with graceful dignity and precision. The music, too, was uncommonly excellent. Gounod's *Messe Solennelle de Sainte Cécile* was sung by a choir of seventy voices with the accompaniment of a string orchestra.

After Mass, Rev. John A. Conway, S. J., Vice-President of Georgetown University, preached the Jubilee sermon on "Christian Education," which was universally commended for its power and eloquence.

At the conclusion of the services the clergy, alumni and students returned in procession to the college and dinner was then served to the clergy and alumni in the College gymnasium. In the course of the dinner, Cardinal Gibbons, Rev. Fr. Rector, Rev. Cornelius Gillespie, S. J., and Rev. P. J. Dooley, S. J., made short, informal speeches. His Eminence praised the ceremonies of the morning and was delighted to see the religious, the secular clergy and the laity united in such friendly relations.

In the evening of the same day (Thanskiving) the alumni and students of the College, under the direction of Mr. William D. Kean, S. J. produced Shakespeare's tragedy, "Macbeth," The *mise en scène* of the play was exceptionally artistic, and was considered to be quite the best, for an amateur production, that had ever been seen in the city. The performance was preceded by a prologue, in which Mr. James L. D. Kearney of the class of '96 gave a concise statement of the educational value of dramatic exhibitions and the important place they have ever held in the Jesuit curriculum as well as a brief account of the development of the drama in the hands of the Jesuits during the last three centuries.

On Friday evening, Nov. 28, the play was repeated, and with this performance the celebration came to an end. Thus the week of the Golden Jubilee of Loyola College passed away; but with it have not passed away the warm feelings of sympathy and friendship which it kindled in many hearts in Baltimore. Our hopes and expectations had been pitched high; yet nowhere did they meet with disappointment. Every one to whom the call came, responded readily and took a deep interest in working for the success of the celebration; and a success it undoubtedly was, fulfilling in almost every detail the anticipations of those who had planned it.

L. D. S.

A VISIT TO THE TOMB OF ST. FRANCIS XAVIER AT SANCIAN.

A Letter from Father Hornsby.

SEMINARIO DE S. JOSÉ, MACAO, CHINA.
Dec. 20th, 1902.

DEAR REV. FATHER,
P. X.

I think your readers will be glad to get a word about the death-place and the first tomb of St. Francis Xavier, which it was my good fortune to visit last summer. It is a rare piece of good fortune to get to Sancian, if one may judge from the fact, that it had been forty years since any member of the Society had visited the spot so full of holy and inspiring memories for a Jesuit. I remember what an impression the description of the heroic Saint's death on that lonely island made upon me when a child. I was so far, however, from thinking that I should ever have the consolation of visiting the spot, that even when coming to Macao, it never occurred to me that I was to live so near the place. It is only sixty miles from here, and is near the coast, not far out at sea as my imagination had pictured. If it should occur to anyone to ask why I waited ten years before making a visit of so much interest, it will be sufficient answer to state that the first change of Superior of the Mission since I have been here, took place just a few months before my visit.

My companion was Father Schwarz, formerly of the Austrian Province, who studied at Innsbruck with some of our Missouri men. As there is no direct communication with the island, we engaged a little steamer, which was plying along the coast, to put us off here, and stop for us on her way back. We left early in the morning, and might have reached our destination at a good hour in the afternoon, had it not been for an untoward incident, amusingly characteristic of the way things go in China. The steamer was the property of a Chinaman and navigated entirely by Chinamen. The chief navigator—hardly to be dignified with the name of captain—had spent the night ashore and was a little indisposed; he accordingly went to lie down. His mate was engag-

ed with his opium pipe, which he could not leave for duty. As the list of the navigating officers was exhausted with those two, they called up an officer of another department, none other than the cook. We had cleared the harbor, and our improvised helmsman had no serious difficulties of navigation to overcome, until we entered a channel between an island and the mainland. Even there he might have got along very well, as it seemed that he was not altogether new at the post, but unfortunately he took it into his head to go and tie up a sail that was flapping in front of him, and before he was back at the wheel, the little steamer had gone so far out of her course, that in trying to get her back he ran her on a shoal of sand. There she stuck fast until the tide came up to float her off. The most characteristic part of the incident was the good humor with which everybody took it. It was enjoyed as a joke; no one seemed at all put out, and no one was in the least dismayed at the thought of what might have happened, if we had run upon a rock instead of on sand. I was not much surprised upon hearing a few months later that the good little steamer, memorable to us an account of that trip, had made her last voyage. She was struck by another vessel, and went down immediately, with the loss of nearly all the lives aboard.

The incident just related delayed us several hours, and it was dusk when the hills of Sancian began to take shape in the mist of the horizon. When we entered the bay, it was too dark to see anything on land, save two indistinct white patches, which were explained to be the two chapels. We had to pass the night as best we could aboard, but the first streaks of dawn found us up, disturbing the slumbers of the crew in our haste to get ashore. It was on the 4th of July, a memorable Fourth for me, that we reached the island, and said Mass there in the chapel on the beach, near the spot where the Saint must have endured his lingering fever and ended his heroic life. The exact spot where he died is not known, but the site of his tomb has been carefully preserved by monuments and tradition, and it is known that he was buried near where he died. The first thing that I observed was that it is literally true that St. Francis died in sight of China. The beach is just in face of the mainland, aud the hills of the rugged coast are clearly seen on the horizon, about ten miles away.

The chapel where we lodged, as in fact all the monuments on the island, are due to the zeal of a former Bish-

op of Canton, Mgr. Guillemin. He was a missionary Bishop of enterprising zeal, and finding the death-place of St. Francis in his vicariate, he conceived the design of making it a centre of devotion and of missionary work and influence. He built two chapels; one on the hill-side, over the spot where the Saint was interred, and the other more conveniently situated on the beach, for the flourishing mission which his zeal looked forward to. Behind the chapel over the tomb, and considerably higher up the steep hill, he erected a handsome bronze statue of the Saint, mounted on a simple but graceful monument of cut granite. The statue was erected in 1877, and is still intact; the monument has suffered a little defacement by a piece of stupid vandalism, which I shall relate presently. The chapels were built in 1869–70, and they are at present in pretty good repair. They were attacked and badly defaced, all but demolished, in 1884, when the war with France over Tonkin excited the people, especially in this part of China, to great hatred against everything French. It is only of recent years that the memorial chapel has been repaired. In addition to these monuments, Mgr. Guillemin had the apostolic and picturesque idea of symbolizing the conquest of this heathen land, projected if not yet realized, by erecting on the highest peak of the island, at an elevation of about two thousand feet, a large stone cross, standing on its pyramidal base, about twenty feet high. It was intended to be seen from a distance at sea, and to be the first glimpse of China caught from the decks of the steamers on their arrival from Europe. However, it did not stand long. It is now lodged on the hill side behind the chapel, and is overgrown with weeds. It has been there so long that the people I asked said that it had always been there. We might have believed them, had we not, in our ascent of the peak, accidentally come upon its former site. The condition of its former base would seem to show that it had not been solidly mounted, and had been thrown down by the fury of some typhoon, rather than by the hands of a mob.

It was probably one intention of the good Bishop in raising so many monuments, to give employment to many hands, and so get the people of the island interested in the mission. He succeeded in making quite a number of converts, and had hopes of converting a large part of the population, which amounts now to something like twenty thousand. But unfortunately the persecution of 1884 came along, and almost all of the neophytes apostatized.

There are left about fifty Christians on the island, of old Christian families. It appears from the old narrations that the island was not inhabited in the Saint's time, save perhaps by a few temporary dwellers in mat-sheds during the trading season. Now, however, it supports a thriving population, scattered around in picturesque and cleanly looking little villages. The vegetation of the island is luxuriant in the valleys and even on the hills, and the low land is fertile and well cultivated. The ravines, at the time of my visit, were enlivened by murmuring rills, which spread out into pretty little brooks down in the valleys. There is one little port, frequented by fishing barks and large sea-going junks, such as those in which the Saint often braved these stormy seas. The people on the island seemed rather friendly; only once did the urchins of the market town at the port venture to call us, when we were at a safe distance, by the opprobrious name, which springs so naturally to their lips at the sight of a man from over the seas—"Foreign Devils."

The vandalism referred to above was the work of an apparently pious pilgrim, who passed here in the early part of the year 1901. He was a person of peculiar devotions, such, for instance, as saying Mass in all the capitals of the world. He came here and asked the governor to put a gun-boat at his disposition to go to Sancian, for he had made a vow to go there, and go he would. Not succeeding in getting a gun-boat here—for it seems he would take no more common way of getting there—he went to Canton, and there it was his good fortune to find a French gun-boat going down in that direction, and the Captain consented to take him there and wait for him a few hours, while he satisfied his devotion. He would not come away without having a substantial souvenir, and finding nothing more appropriate, he took some tools from the vessel and nipped off large pieces of the four corners of the monument on which the statue is mounted. This pious individual goes by the name of Morrison—if it may be permitted to name names; you may expect a visit from him in America, if he has not been there already, for he expressed a desire of saying Mass in Chicago, intimating that he thonght the people of that great metropolis were in special need of spiritual succor!

To return to Sancian. It is interesting to note in the records of the Chinese missions what a place of devotion the island has ever been, especially to Ours. The first pilgrim there was Father Melchior Nunes, who, on his

way to Japan in 1555, visited the tomb of St. Francis, together with that estimable person Mendes Pinto. An account of their visit is to be found in a chapter of Pinto's wonderful *Peregrinations;* for he was a devoted friend of the Saint, and some of the most striking passages of his book—a classic of which any literature might be proud—relate to the heroic missionary, Padre Francisco, who was so much loved and esteemed by the adventurous merchants and soldiers who had the good fortune of coming near him. In 1640 a large tombstone was erected on the spot where the saint had been interred, and the same stone is still preserved, lying cemented in the pavement of the chapel. It bears two inscriptions, one in Portuguese and one in Chinese. The first chapel was erected over the spot in 1700, principally with alms given by a wealthy Spanish merchant of Manila. Since the restoration of the Society, the island has never been in a mission of Ours. When some of our Fathers were in Macao, about the years 1860–70, they paid several visits to Sancian. Father Rondina, who died on the staff of the *Civilta* a few years ago, and Father Cahill, who I believe is still living in Australia, conducted a large pilgrimage there in 1864. Since then Mgr. Guillemin erected the chapels and other monuments, and pilgrimages, in which the Catholics of Macao, Canton and Hongkong participated, were made almost every year. The practice was abandoned under the successor of Mgr. Guillemin, but now the new Bishop, Mgr. Merel, seems anxious not only to revive the former annual pilgrimage, but also to make of Sancian a shrine of devotion, attracting pilgrims, European as well as native, from greater distances and in larger numbers. The missionary of that section is very enthusiastic over the prospect, looking forward to the consolation of seeing the shrine, so long neglected, frequented by devout pilgrims, not only from China, but from other neighboring countries, as Japan, Tonkin, and the Philippines. It is a passage of about two days from Manila, over a sea which is not soon forgotten after one experience. So I fear pilgrims from that direction will not be very numerous. It is about as far from Manila in one direction as Guam is in the other. The geography of our imperial possessions is no doubt familiar to all at home.

I hope these notes about Sancian will not be without interest. I feel a sense of duty in writing them, in honor of the great Saint, whose death-place on this distant shore it has been my rare good fortune to visit.

FATHER PETER CASSIDY.

A SKETCH WITH REMINISCENCES.

Father Peter Cassidy was born at Westport, a seaport town of Ireland, County Mayo, May 13, 1845. When he was four years old his parents emigrated and settled in Brooklyn, New York. He came with them and made his elementary studies at St. James' Parochial School, Brooklyn, then entered St. Francis Xavier's College, New York, where he spent five years and there he graduated in 1865. During his last years at the college he was employed also as a lay teacher while completing his studies. He seems to have had a vocation to the priesthood from his earliest years, for he came to college to prepare himself for that calling, being sent by Bishop Loughlin. After graduation, however, he made a retreat under the direction of Father Daubresse, who was then teaching Philosophy at St. Francis Xavier's, and determined to make application to enter the Society. He used to say of this retreat that when he went to tell Father Daubresse of his decision, the Father congratulated him, but immediately added, "I would have been just as well pleased if you had chosen some other religious Order." This reply astonished Father Cassidy very much. "Imagine," he said, "my situation." However, he was not discouraged and at once made application to Bishop Loughlin, to whom he was under some obligations, for his release. This the Bishop granted with reluctance. He made his novitiate at Sault-au-Recollet, Canada, under Father Perron and Father Saché and then had two years of Juniorate at Quebec. In 1869 he was sent to St. Francis Xavier's, New York, where he taught Poetry and afterwards Rhetoric for three years. It was during these years that he gave proofs that he was not only an excellent teacher, but that he possessed a manly character which so won the admiration of his students as to cause them to look up to him with gratitude and pride. There can be no doubt that his words and example induced many of them to strive earnestly after the high ideal he

put before them. Among these students were Bishop McDonnell of Brooklyn and Bishop McFaul of Trenton and Father Colton of New York. Thirty years afterwards Father Colton thus wrote in "The Xavier" of Father Cassidy at that time :—"Mr Cassidy, now the Rev. Peter Cassidy, S. J., was proud of his boys and we were proud of him. He had, and has yet, a buoyant spirit that young people always like. He was manly and gentlemanly, and insisted on us being both. He was the soul of honor, and wanted us to be, and considered we were the incarnation of truth. Everything was taken for granted as right, because he had confidence in us, and his encouraging 'first-rate' as each morning we handed him our home work was the bright beginning of another sunny day. Teacher and pupils were 'cor unum et anima una,' and happiness and progress were the result. Since we could not get up to his level he descended to ours and became among us our elder brother."

In 1873 Mr. Cassidy was sent to Woodstock for his three years of Philosophy; these finished and after spending a year as Professor of Classics at Fordham, he was sent to Laval, France, for his Theology. He returned in 1880 and was the next year stationed at Boston College as Professor of Rhetoric. It is not necessary to follow Father Cassidy, year by year after this time. Suffice it to say that he taught in Boston, Georgetown, St. Francis Xavier's, Gonzaga, Fordham, and Philadelphia, generally Rhetoric or Poetry, and was, besides, at one time or another Prefect of Studies or of Discipline in these colleges. He was also for three years—from July, 1, 1888 to October, 1891—Rector of St. Peter's College, Jersey City. During the years 1898 and 1899 he was sent to Canada, where he labored as "Missionarius Excurrens," and in 1900 was attached to the Missionary Band of our Province in which position he passed the last two years of his life.

It will be thus seen that Father Cassidy spent the greater part of his life in college work. Of the twenty-seven years of active life he spent in the Society, ten were occupied in teaching, four as Prefect of Studies or Discipline, three as Rector, three as Minister, one as Operarius, and four as Missionary. He taught for eight years the classes of Rhetoric and Poetry and it was in teaching these classes that he won the admiration and deep affection of his pupils. He was not so successful in teaching the lower classes. In 1892 he was, at his own request, assigned to teach the lowest grammar class at

St. Francis Xavier's. His plan was to begin with this class and advance with it up to Rhetoric. His success in teaching the higher classes and his experience promised good results, and it was certainly edifying to see one who had filled the office of Prefect of Studies and Rector teach the lowest college class. He little suspected the humiliation which was in store for him. He had taught the upper classes with brilliant success and had been Prefect of Discipline in our largest colleges, but the little boys of his grammar class ran away with him. He could not keep them in order and had to have another come into his class to preserve order, and at the end of the year had to be removed from that class. Thus his plan of carrying a class from grammar through to Rhetoric came to grief and Father Cassidy had to go back to Rhetoric where he continued that success which he always had with the larger students.

But it was not only as a teacher of the higher classes that Father Cassidy met with success. In his retreats and spiritual direction he was much liked and his efforts deeply appreciated. A number of testimonies of this appreciation have been given to us from which we select the following :—

The first from the Superior of a religious community will show how he was esteemed, in a retreat given but a short time before his death :—"Father Cassidy was a man of such rare and strong personality that many of those who met him casually knew him not. Only those who had the happiness of being admitted to familiar intercourse with him, who heard him talk freely and were at ease with him could value the noble traits and see the grand motives that impelled his smallest actions—his apparently lightest words. With the world at large he was gravely courteous, a man of talent and tact in conversation, one who always encouraged, and, if he had no encouragement to offer, was silent. Singularly modest and full of an humble simplicity, it took one long to appraise his gifts, but then, he was a source of wonder. His clear, strong exposition of Scripture, in his deep musical voice was something never to be forgotten ; and expressions and phrases often escaped his lips that caught the soul and lived in it forever after. Not until the last accounting day shall we know, where his voice penetrated, how many depths he sounded or what treasures he brought to the feet of the Saviour! Long after his presence departed from the soul he labored for, *that* ringing voice in *that* earnest, emphatic sentence would haunt and

knock at the heart of the listener. In his last retreat given to us only a few months before his death, he left a legacy of household words to the Community that will not soon be forgotten. In times of dryness we can fancy that deep and tender voice, saying: "Steady energy and pluck in your spiritual exercises! Steady! Steady!" or, "Silence is golden! If words don't come out the feelings that prompted them will *die at the root*," or, in hours of depression: "Nothing happens in this world, nobody does anything in this world, without God's will or permission."

Another writes: "His conception of the dignity and sacredness of preaching was such that no word was spoken by him in the pulpit without careful thought and preparation. His favorite sermon was a commentary on the Scriptures, and here there was an utter annihilation of self. One of his fellow missionaries during the course of the last mission expressed regret that "a man of his intellect, with a voice of such power and rare beauty and a greatness of heart above the ordinary, would not 'let himself out.' This suggestion ventured by a friend to Father Cassidy, that he let himself out, elicited the reply: 'I couldn't trust myself—there is no telling what wild and foolish things I might say. *I* must be kept in the background—No; No; the word of God, the word of God alone put forward and I but the mouthpiece.' With him it was the living word. He felt no monotony in the recurrence of the regular mission sermons, for they were never the same, the word kept growing, the word was ever new. To make his retreats, twice and even three times was counted a privilege.

"All who write of him must feel that, like his life, their tribute seems cut off—too short—so much can be said of him—and I, with this feeling strong upon me, will only add that to all, blessed with his friendship, he was, as one of his friends in the Order styled him a guiding star in life. To some who owe their spiritual growth to his guidance, he is their hope of Heaven."

Father Cassidy gave the annual retreat at Woodstock twice to the scholastics, and each retreat made a remarkable impression on those who followed it. One who made the retreat given in the summer of 1900 has furnished us with the following brief notes: "Besides the favorable impression made by Father Cassidy's energetic personality, careful preparation of the points, ready flow of vigorous English and close adherence to the Book of

the Exercises, especially noteworthy was the admirable use of Holy Scripture, which he quoted with great unction. His explanation of the intrinsic malice of sin in the second point of the second Exercise was very forcible. Among the topics on which he dwelt again and again during these days, most prominent was the importance of cultivating our spiritual character by clear, definite grasp of spiritual principles, by the knowledge of our obligations, of our Society and her methods and by self-knowledge, as a basis for self conquest. 'Some men,' he said, 'are very hazy; they never see clearly, are content with half formed ideas, half grasped difficulties. They can see that there is something to be said on both sides of a question but they never find out how much can be said on either side or where the truth lies. Others again never do anything because they cannot do their very best. They hunt after impossible ideals and then do nothing. They are always ready to say what ought to be done or what they are going to do, but that is the end of it. When a book or an article appears they tell you with a sneer that the work is second-rate. What if it is? The second-rate work is better than nothing and second-rate work may be accomplishing first-rate results in saving souls.' Men of indecisive character he likened to the young boy, trying to write an essay, who chews his pen and wastes his time in deciding how to begin, not because he has nothing to say, but because he wishes to say the best thing first, to have his first sentence ready to send to the printer, and the teacher tells him to begin to write at once, to put down whatever comes into his head and to arrange the matter afterwards.

"In the last conference of the retreat, Father Cassidy analyzed decision of character into three elements: first, deliberation, it was not rashness or impetuosity, it presupposed advice and prayer before action: secondly, speed in reaching a decision after deliberation and thirdly, firmess in sticking to the decision.

"Another point on which he insisted was the greater part that the colloquy should play in our meditations, as we advance in spiritual life. The same truths are presented to us, the same thoughts are repeated again. Hence there is less need of mere intellectual consideration; we should go at once to prayer, saying over and over, for example, 'Lord, I am a sinner,' until we have the thought home to stay with us, and have learned to taste it, as Frenchmen take their wine, not merely gulping it down. Our Lord prayed in the Garden three different times 'saying the same words.'"

The Father's charateristic modesty is well shown by the following incident which we owe to one who witnessed it. On the occasion of the reception given to Bishop McFaul at St. Francis Xavier's Father Cassidy, who was then stationed at Philadelphia, came on in response to a special invitation to be present at the reception to be given to his former pupil by Alma Mater. When the Bishop rose to reply to the addresses, his words of gratitude and kindly allusions to college memories reached their climax in a splendid tribute of admiration for the sterling character and stimulating guidance of Father Cassidy. The note was caught up by the large audience and the thunder of applause which greeted the mention of his name showed the esteem in which he was held by generations of alumni. In the midst of this ovation, as all eyes turned in his direction for a sign of recognition, it was found that the good Father had with characteristic modesty disappeared as if by magic from the stage, and though the applause continued for several minutes, no effort could induce him to reappear that evening.

We conclude these "Reminiscences" by some notes from one who knew him well and was with him in his novitiate and scholasticate :—

"From the first day I knew him in the novitiate at the Sault to the end of his life he seemed to me always the same man : Respected and looked up to by every one, trusted always implicitly by his Superiors, a man of a stern sense of duty from which no power on earth could make him swerve,

"Si fractus illabatur orbis,
Impavidum ferient ruinæ."

A man of perfect regularity, neatness, order, method about his person, his room, his books and papers, his style of writing, and even his penmanship, which latter reflected somewhat a certain stiffness, inflexibility or angularity of character; a lover of spiritual books, and of spirituality, not æsthetically only but as an element of his religious life. He was perfectly honest, blunt even in his honesty, absolutely truthful; the manliest of men, an unselfish gentleman, capable of deep feeling withal, nay of tender affection, which, however, he not easily nor often manifested, for he constantly watched over his feelings and kept them under perfect control. He was turned inward and much given to self-communings. Altogether a lovable character, a sincere and out-spoken friend, when he could conscientiously praise a person or an act or a performance, he did it with such heartiness,

with such an honest ring in his voice, such a bright, open face, such a firm grasp of the hand, that there could be no doubt or suspicion about the sincerity of his words. Above all, he was a thoroughly good religious, the even continuity of whose religious life was never broken by ups or downs, though it was tested, but never found wanting, by many interior trials. He loathed every thing vulgar and trivial, loved and sought what was noble and elevated in his conversations, in his readings, in music. He had a splendid, well-cultivated and most musical voice, had an intense love for music, that is to say, for real elevating music, not for the wretched, vulgar things that often go by the name of music, and which he heartily despised.

"In the Novitiate he held the office of 'Monitor,' and it meant something. At the Sault there were two Superiors, and only two, our Novice Master, that grand old soldier of Christ, Father Saché, and—his Monitor! the two suited each other admirably. Among many other things, we 'Americans' or foreigners had to learn French at the Sault, and Father Cassidy learned it very well, and acquired also a very good pronunciation, showing very little trace of a foreign accent. In the Juniorate again, at Quebec, he was our bidellus and also taught us Algebra. He was not one of the very hard students. Never during life was he able to sit at his desk for very long. He had a weak chest and I believe that all through life he stood in some fear of contracting pulmonary disease. Hence during the years of his scholastic studies he walked a great deal by himself, even during study time, in the open air. Straight from the Juniorate like several of his fellows, he was sent out to teach, and teach a high class (Poetry or Rhetoric, the very first year). If 'reading maketh a full man,' as Bacon says, then Father Cassidy was not a full man, for as has just been said, he was not a great reader or student, and as a teacher he made only moderate demands on his pupils, nor was he the man to train distinguished scholars, but he was pre-eminently the man to form *characters*. He loved boys (not small boys), and young men and to mould their characters to manliness and virtue he regarded as his great duty. In this work of character-building he was remarkably successful. He was one of those teachers for whom boys retain a lasting affection and whose influence endures a life time. The same kind of influence he afterward exercised over young men who gave him their confidence in the confessional. During the early

years of teaching he took special lessons in elocution from a celebrated master in the art. This was a great help to him both in the college and afterward in the pulpit. But he was a splendid reader long before he took these lessons. I remember one day while we were sitting together in the recreation room at the Juniorate, he casually picked up a family Shakespeare that happened to be within reach and began quietly reading to me the trial scene in the 'Merchant of Venice,' with great simplicity but with a repressed energy and intensity, that made an overpowering impression upon me. I have never forgotten it, and it seems to me now, that never after have I heard such perfect reading.

"In Philosophy and Theology he did not distinguish himself as much as was expected by those who knew his ability. And this was owing to his way of studying. Though never intellectually idle or neglectful of his duty, he would go to work on his own hook trying to think out theological propositions, instead of reading up, consulting authorities, etc. And when he thought he had understood a thesis, he was satisfied. In the 2nd year examination in Theology he failed, which those who knew his method of studying had foreseen, but which gave him a terrible shock. I cannot speak from personal knowledge of his preaching, but he must have been very successful in the pulpit. He may not have presented to his hearers a wealth of great ideas, as for example, Father John Prendergast did, for, as I have said, he never was much of a reader, but the ideas he did put forth were well digested, assimilated and classified in his mind, and with his splendid voice, good and sober elocution and orderly arrangement and tone of sincere conviction he must have produced lasting impressions. A pastor in one of our large cities, himself a good preacher and a man of letters, in whose church Father Cassidy had given a Mission with three others of our Fathers, all reputed very good preachers, told me that of the four preachers he liked Father Cassidy the best. I will close these rather random notes with a reminiscence that seems to me characteristic of the man. He was such an honest *soul*, and the sense of duty was so ingrained in him that at one time he could not quite understand certain of our rules. Thus one day, when we were together in the scholasticate, abroad, we got into a somewhat warm discussion about the rule of visiting in the morning, at night, and during the spiritual exercises. He would not admit that any one needed watching during those exercises, as if he could be suspec-

ted of not being faithful to them. He could not then understand that frail human nature is so individualized in some men that it needs this kind of help. He evidently lived up to that *interior law of charity* of which our Holy Father speaks in the first rule of the summary and which needs no written constitutions.

"Many years later, after Father Cassidy himself had been Superior, I reminded him of the discussion we had had in the scholasticate about those rules, but he had forgotten all about it and could hardly believe that he had ever held such views. 'If I did,' he burst out, and this was also characteristic of the man, 'if I did ever express such views, I must have been crazy.'"

Of the Father's last days and happy death the Superior of the Missionary Band has kindly furnished us the following details: Father Cassidy was suffering so much from malaria, when he returned, on October the seventh 1901 from a mission in Worcester, Mass., that Dr. Dunn of Fordham at first forbade him to undertake any further mission work; but when he learned that Father Cassidy's next mission work would be in Guelph, he advised him to go immediately to Canada, as the Canadian air would restore him to health. He was certainly in stronger health when he returned from Canada, and he labored in three missions which were given between the third of November and the twenty-second of December.

It was on the fourth day of January, after our Christmas rest, that Father Cassidy, Father Casey, and Father Gannon were sent to conduct a two weeks' mission in our own Church of St. Ignatius, 84th St. in New York City. During the first week all went well; but on Monday, January the sixth, Father Cassidy was suffering from a cold, and thought it prudent to remain in his room during the greater part of the day. He laughed at the idea of sending for a physician, but, on Tuesday morning the cold had not broken, in spite of warm applications and sweatings, and Dr. McGovern was called in, and the illness was declared to be pneumonia. The physician would not permit Father Cassidy to be removed to the hospital or to Fordham; but on Wednesday morning the noted specialist Dr. Janeway came with Dr. McGovern, and two skilled nurses for day and night attendance were secured. Despite all that care and skill could effect, the right lung was filling and growing hard, the respirations became more and more rapid, and, to use the physicians' statement: Father Cassidy had but a "fighting chance." All through his illness, Father Cassidy seemed to have had more than a presentiment, it was

rather a conviction, that he would *not* get well. On Tuesday he asked me to take charge of the intentions of Masses noted in his "Ordo," and to inform his relatives of his sickness. Father Ennis attended to the latter request.

Meanwhile with strong faith in the living presence of God, and I think that this was Father Cassidy's most striking virtue, he was offering every moment and suffering to God; and it was edifying to witness the perfect obedience he was giving to every wish of Superiors. On Wednesday, Father Fagan who was then acting Provincial, Father Pettit, and Father Ronayne visited Father Cassidy. Father Ronayne came as confessor at Father Cassidy's special request.

On Thursday, shortly after the noon-time, the last rites were administered by Father McKinnon, in presence of the entire community, while Father Cassidy held a ritual in his hands, and followed every word. When the plenary indulgence had been given, Father Cassidy thanked us for our attendance, and asked for our prayers.

With the exception of some moments during the night, Father Cassidy never lost consciousness, until within a half hour of death, when we were called to his room to say the prayers for the dying, and to give a last absolution.

Death came peacefully on Sunday night, January the nineteenth, at about a quarter before seven o'clock. There was scarcely a struggle, and many of us said when all was over: "May God grant us all, as peaceful and as happy a death, as in His mercy he gave to good Father Cassidy."

Owing to the fact that numbers of neighboring priests and even two Bishops, had been either fellow-students or pupils of Father Cassidy, Father McKinnon deferred the burial until Wednesday morning, when the services were held at half past nine in St. Ignatius Church. Printed invitations had been sent to all the priests of the Archdiocese; and Father Fagan said the Mass in presence of Bishop McDonnell, of about sixty priests, and of a congregation which filled the Church.

The interment took place at Fordham.

"Requiescat in pace"

HINTS ON GIVING MISSIONS.

Communicated by Father Stanton.

REV. DEAR FATHER,

P. X.

I am at last on the point of mailing to you those Mission Hints of Father Himmel which have been so much commended, and which he sent to me some six years ago, after placing me in charge of one of the largest missions ever given in Philadelphia. Many of Ours have urged me to put the above mentioned hints into print in the WOODSTOCK LETTERS, and I now cheerfully submit them to your pages.

Father Himmel, the much beloved leader of the band of those days, opens his letter by telling me to bring along to Philadelphia six sets of announcements, and the "Memoranda" which would suggest some pertinent questions to be asked of the pastor of the church. I know not who is the author of these announcements and of the Memoranda, but they are all admirable and most practical, and bespeak the mind of a prudent manager. What could be more complete, for instance, than the questioning of The Memoranda to which we submit the pastor on the Saturday evening before the opening of the mission. Here are some things we insist on in our inquisition:—

Last mission, when? Number of Confessions?
Last Forty hours, when?
Faculties—Reserved cases—Local scandals, vices.
Confessionals, how many and where?
Hours of Sunday Masses—Altars, how many?
Masses during the week at what hours?
The nine o'clock Mass, week days, who will say it?
Funeral Masses during the mission, at what hour?
Key of Tabernacle, Chalice, Altar breads, wine, linen, where?

Sexton? Church open at 4.30 P. M. —Altar boys?
Key of Church where kept?
Pulpit, suffrages, when and how made?

Veni Creator, before sermon.
Vespers, Sunday School, children's mission, where, when? How many in parochial schools?
Way of the Cross, music, altar boys.
Ushers, Reserved seats—how many or how long?
Collectors, two for each aisle.
Benediction, twice, Sundays, short music.
Who gives Benediction, week days?
Class for instruction, where? Bishop for Confirmation?
Societies, name and condition.
No meetings or communion in common during mission.
Objects of piety, where on sale?
Order at night—Beads, instruction, or more generally, instruction, beads, Veni Creator, Sermon, collection (penny) and Benediction of the Most Blessed Sacrament. This order to be made known to the organist.
Hours for meals. Fast days.

This is the summary of all the points on which we catechise the Pastor of the parish of our mission; and when he has given us an answer to our queries, we know pretty well the ground we are standing on, and what is ahead of us to be done.

But to return to Father Himmel's letter; after directing me to take along a set of the announcements and the Memoranda, he continues as follows: "Let your interview about the mission be private with the Pastor the first Saturday night, before filling out your announcement sheets. In this interview and at all times, let him see you self-reliant and confident of at least ordinary success, such as having as large a number of confessions as at the last mission, and as big crowds, etc.

If it turn out better, it is more to your credit; if it turn out only as well, there will be no dissappointment.

In comparisons never mention other places or Pastors by name; but speak of them as some where or some one; otherwise the listener may imagine that some time himself or his place may be held up as an example in something not praiseworthy.

If you think a man may ask how to do a thing or what to say, never appoint him to any work in public; especially if he should offer objections to what interferes with his private plans. Always tell him his work in private.

Have as little parlor work as possible; otherwise the rich crowd about with money, and the locals are angered. We have the reputatiou of doing purely spiritual work.

Don't let the men speak in public about their cases. Say little about the numbers even of the confessions lest they fall below the totals of the last mission.

Give the men meat three times a day. Say little and listen much about the mission.

You must appear each night, and each night write out the headings of the announcements to be made. This requires serious thought. It is like having a hand on the tiller with the boat in full sail; a touch this way or that keeps her straight. So a word here or a word there keeps things moving. Don't trust to luck; you must go aside and think over ways and means. Was a sermon to long? shorten another's or your own; too severe? soften yours; too tame? make it up at the next effort. Then as to how the confessions are proceeding, don't go by sight, but calculate, and urge as you see the need, etc.

Make everybody be on time, then there will be no appearance of hurry or confusion. This makes a better job than the blind rush of every man for himself.

Always work for the crowd; even in individual confessions, remember it is like pushing the crowd at one point. Here and there you can yank in a straggler that can be reached only by our shepherd's crook: but the leaving the 99 and hunting for the lost sheep outside is not quite applicable in our work, for the 99 are not good quiet sheep, but most restless rams and you must corrall them even though a few stragglers may escape.

Listen to the curates, but ordinarily take no advice from them; only from the Pastor, and in private if possible.

Never express fear in public of not being able to finish the confessions.

Keep the bowels open, and the head cool, and know that all our strength and success is by the grace of Christ found through prayer. Read this again several times during the mission.

With these sensible hints about the external management of the mission, I found myself bold enough to expect decided success in the work at hand. What Father Himmel wrote off hand and with no anticipation of seeing the same in print, I am now sending you, because of its worth.

SERMONS.

The evening service is based on the Annotation about

giving the Spiritual Exercises to those from whom not much advancement is expected,—a few meditations of the first week, Examen of Conscience, how to pray and a method of better life. Now if we give the Exercises, the specific fruit of each meditation or sermon must be remembered. If you preach on the end of man, leave as the dominant thought in the minds of the audience that the greatest thing on earth is to serve God, not merely that infidelity and immorality are the crying evils of the day. *De Peccato*, hatred of sin in *se*. Hell, the absolute necessity of returning to our first end. "Bonus homo de bono thesauro profert bona." Math. xii.

The sermons on the great truths are like the big guns in our engagement, with boom and reverberation overwhelming by irresistible force. The instructions are the rapid firing guns most useful and effective in stopping or correcting particular sins.

The fruit of the Exercises is of immensely more value than that of topical sermons. Do not make the sermons on the great truths mere pegs on which to hang some particularly brilliant display of your own.

Should it be necessary to give a special sermon, and the importance of the occasion sanction it, let it be on Friday or, if confessions permit, on Saturday night. If Saturday be chosen, the sermon should be short and the people given to understand this, as many find it hard to get away that night. The leader of the band should map out a plan of campaign and take occasion of the subjects in hand to denounce and correct the more prominent and usual sins.

SERMON	TOPIC	OCCASION
Sun. *De fine*	Neglect of Mass	The great essential in serving God
Mon. Sin	Cursing and swearing	In speaking of the number and frequency of sin
Tues. Hell	Drunkenness	The thirst of hell
Wed. Death	Neglect of Sacraments	In picturing the last Sacraments
Thu. Judgment	Impurity	Revelation of secret sins.
Fri. Mercy	Bad company	Prodigal or Magdalen

In this way may be avoided the practice on two or three successive nights of denouncing the same sin, where, as in the case of impurity, the audience is nauseated.

The closing sermon.

The better part of the 18th Annotation of the Spiritual Exercises should be the rule in all mission work. It is applicable not only to sermons and instructions but also

to the hearing of confessions. When "the shortness of time does not admit of doing everything for all," justice demands a judicious briefness for each.

The closing exercise is usually the most crowded and the tempation to expatiate is extreme. Some even go out of their way into favorite and lengthy denunciations, forgotten or left over from the past week. Now the great bulk of the people belong to the two classes spoken of in the 18th Annot. See how few things St. Ignatius puts down as essential. If we insist ("adhuc multa habeo vobis dicere sed non potestis portare modo.") on many things—all essential—perserverance seems an impossibility to the recently converted, whilst if we insist on few essentials—Mass, prayer, sacraments—even the weakest will resolve to try. In any case the closing sermon should be limited to forty-five minutes. Beyond an hour is a violation of the 23d rule for Preachers.

Maxima debetur pueris reverentia applies well to the missionary. Frequency in public speaking sometimes begets in one a familiarity that robs him of the proper reverence he should have for his audience and flippancy takes the place of that *gravitas quædam religiosa præcipue elucens* spoken of in the rule.

SOME HINTS

(1) The introductory sermon at Mass should not be *De Fine*.

(2) At High Mass on the middle Sunday a good sermon on the Holy Sacrifice is the most profitable and will be appreciated by the Pastor. If no other good comes from the mission than that many realize in some degree the greatness of the Mass, the necessity of attending it and praying—even when in sin—the mission can be called a success.

(3) The last Sunday at High Mass, a sermon on the Sacred Heart will be appropriate and encouraging, and *De Regno* will furnish material.

(4) The last Sunday afternoon a lecture or sermon on marriage will be popular.

(5) Some day during the First week announce a Mass for the deceased of the Parish with a sermon on Purgatory at 9 o'clock. This will be pious and profitable.

(6) The morning after the misssion a sermon on perseverance will be appreciated.

(7) A sermon without prayer is a doubtful good. Insist on the Mass and beads and Benediction.

(8) Where the church joins the house a visit after meals may inspire the local clergy with good thoughts.

INSTRUCTIONS

The characteristic mark of a missionary is the dangerous and invidious one of popularity as a preacher.

Besides the natural gifts of talent and tact, zeal or enthusiasm are essential. All of these are acquirable like patriotism except talent, hence *orator fit.*

An enthusiast without zeal may acquire popularity by his natural gifts. This is the *æs sonans.* All such inevitably yield to the pitiful ambition of obtaining the applause of the educated.

A zealous man without gifts may also acquire popularity, if he be that rare instrument of God, a Saint—if not, he will be open to much imprudence, often grieve the judicious and neglect that tempered smoothness necessary to render the educated benevolent.

The ideal missionary has zeal, enthusiasm talent and tact.

Taking for granted we all have zeal and sufficient talent—and when we remember the large and well disposed crowds, enthusiasm can hardly be wanting — the only requisite to be considered is tact.

Instruction is described in the rules as *Salutare Ministerium quod a sui origine Nostra Societas tanto affectu complexa est.*

In performing this work, tact is often wanting. Overstep not the Modesty of Nature—as our rule has it, *gestus sit modestus vocemque accommodent ad res.* Instruction is teaching; sermon — properly Concio—is a harangue.

In an explanation of prayer or the Sacraments where even the controversial element is eliminated, he defeats his end who uses the energy suitable for a sermon on hell, and in proportion to his violence, he renders the sermon that follows flat and unprofitable as the audience will be tired and restless.

The whole object of the evening service is to bring the people to confession ready and well disposed. If the instructor will keep to his part—didactic explanation of confession—he spares that part which would load down and lengthen his sermon and he can throw his whole energy into Exhortation and moving dicourse. Work to-

gether, two men can move what one would find it difficult to stir.

In the 5 and 9 o'cl. instruction one is free to follow his natural inclination, always remembering that clear and well ordered instruction is better than glittering generalities in an exhortatory or denunciatory strain.

Continual and unceasing denunciation without any building up or instruction is a blasting, withering work that leaves the good in torture and the bad in despair.

A NEW WORK ON JESUIT EDUCATION.

Jesuit Education, Its History and Principles, Viewed in the Light of Modern Educational Problems. By ROBERT SCHWICKERATH, S. J., Woodstock College, Maryland (St. Louis, Mo., Herder, March, 1903. 660 pages. $1.75 net).

The subject-matter of this book is one that interests every teacher of our Society. Being a history of our most precious work, the education and the formation of youth, and of our method of best accomplishing this work, it deserves, too, in the pages of THE WOODSTOCK LETTERS more than a short book review. We propose then to give our readers some account of its contents with the hope thereby of inducing them to read the book itself. Want of space alone prevents us from giving an analysis of each chapter but we hope that what we do give will show how useful it is to every Jesuit engaged in teaching, and especially, we may add, useful at the present time For in recent years, perhaps, more than ever before, has the Society been the subject of public discussion ; especially have her educational system and educational labors been frequently commented upon, and mostly in a very unfriendly spirit. For more than fifteen years have the histories of education by Compayré, Painter, and others been used in the normal schools, and poisoned the minds of the teachers with their

unqualified misrepresentations of our system. From time to time these calumnies have been refuted in an occasional article in a Catholic paper or magazine, but not systematically. A new work on the "Ratio Studiorum" which thoroughly and systematically examines and refutes these many charges, and at the same time gives a positive explanation of the principles in question has been sorely needed, and this has been attempted in the present work.

The author set before him the task to vindicate our educational system from the attacks of its calumniators in a twofold manner. First, by clearly showing what our system is according to the primary sources; these are, of course, in the first place the Constitutions and the Ratio Studiorum; but this is not the most important part of the book. During the last ten or fifteen years much new material has been published on our educational system. There is Father Pachtler's well known work in four volumes, Father Rochemonteix' four volumes on the College of La Flèche; a volume on the College of Avignon, by Father Chossat, which latter works show in detail how the Ratio Studiorum was carried out in the old Society. But the latest, and in many regards the most important new source for this book are the "Monumenta Historica Societatis Jesu," published by our Fathers at Madrid, especially that part of the "Monumenta" which appeared in 1901–1902, the "Monumenta Paedagogica." It is chiefly from these sources the author has drawn much material which will be entirely new to many of Ours, and which shows several points of the Ratio in a new light.

In the second place the author vindicates our sytem by showing what distinguished Protestant scholars have said on the educational system and labors of the Society. This is a characteristic feature of the present work; for it is remarkable what praise has been bestowed upon our system by Protestants. Of course some of the eulogies of olden times are well-known. In the present instance more recent Protestant authors are quoted, some of them still living, as Professor Harnack of Berlin, the leading rationalist Protestant theologian of the day, and Professor Paulsen of Berlin, who is recognized as the first writer on the history of education, and that not only in Germany but also in this country. The latter in particular speaks in high terms of the Society, and in his great "History of Higher Education" (Leipsic 1896–1897), defends our system energetically from most of the charges

brought against it. It may be said that the present book is a complete vindication of the Ratio drawn from non-Catholic testimony. In one chapter, on the "Opposition to the Educational Labors of the Society," the author adopts a striking, and at the same time amusing method of exposing the absurdity of recent attacks, namely, by putting the charges of several of our adversaries in parallel columns. It thus appears that the assertions of one are flatly contradicted by those of another.

As we have said, space does not permit us to analyse all the chapters; we can only call attention to one or other. In the third chapter, where the origin and the character of the Society are described, the author proves that the Society was not directly founded to counteract Protestantism, as is frequently maintained, but that St. Ignatius had formed the plan of his Order before he had heard of the religious revolution which had originated from the apostacy of the Monk of Wittenberg. Special stress is laid on the fact that the Society is the first order to make the education of youth a special ministry and to express this formally in its Constitutions; whereas the educational labors of the Benedictines and Dominicans had been accidental to their institutes. Thus St. Ignatius inaugurated a new era in the history of the religious Orders and of Christian education. In this connection the much discussed question of Religious as Educators is treated. The advantages which may result from the teaching of religious Orders are enumerated, and some very striking utterances of Harnack, Paulsen, and other living Protestant authors are quoted on the religious Orders. It is needless to add that this part of the book may be read with great advantage by Catholics, as not a few, even priests, now-a-days seem to look unfavorably on the educational work of the religious. Moreover, the recent persecution of the teaching congregations in France has made this question a most important topic of the day.

Chapter 4 treats of the "Ratio of 1599." Much new material was available for this point from the "Monumenta Paedagogica," published a year ago. From the documents given in this work it appears that the Ratio was the product of a slow and steady development, and that before Father Aquaviva, in 1584, called the commission for drawing up a uniform plan of studies, all the essentials which were then embodied in the Ratio, had been gradually adopted in previous plans of studies, especially in those of Father Nadal and Father Ledesma.

The painstaking efforts of the commissions in drawing up the Ratio and the careful testing and revisions of the new Plan are then described. Very interesting is the passage on the sources of the Ratio. Most of the details were drawn from the the customs of the great University of Paris, the Alma Mater of St. Ignatius and his early companions, and the humanistic schools of the Netherlands, especially Louvain. It appears, then, that in many points the Ratio was not altogether a new system; nor was it the intention of the framers of the Ratio to produce something entirely new. But what they did was not less important; they systematized and organized in a splendid system the educational practices prevalent in the best schools of the period. In this way the recent assertion of Dr. Russell of Columbia University is incontestably refuted, that the Ratio is derived from the Protestant school of Sturm in Strasburg.

The fifth chapter gives an account of the brilliant educational achievements of the Society from 1540 to 1773. The number of colleges and students, and their success were such that we can understand why Protestants almost unanimously admitted the superiority of the Jesuit schools. Many testimonies to this effect are quoted. A passage of special interest is that which describes the Jesuit drama. As hitherto nothing has been written on this subject in English, this part will surprise not a few of Ours. The Jesuit drama in those days exercised an influence on the school and the public life of which we can hardly form an adequate idea. Not less noteworthy is what is said on the host of first class scholars in all departments of learning, of whom the Society could boast in those centuries, even up to the time of the Suppression.

In the sixth chapter special attention is devoted to the growth of the colleges in the United States.

The next chapter describes the educational labors of the Society during the nineteenth century. Amid the greatest obstacles, in spite of the many annoyances and persecutions, the Society can take pride in its success. This is proved from the brilliant success of many colleges, especially in the British Empire, where the system of examinations makes it possible to compare the results of the different schools. Statistics are given from English, Irish, Canadian and East Indian schools. Then follows an account of the writers of the Society who during the last twenty-five years have achieved celebrity. Only

such have been quoted as have been acknowledged by non-Catholics as first class scholars. A respectable list is given of distinguished writers on astronomy, mathematics, natural sciences, literature, Oriental languages, history, etc., etc., and the favorable comments of Protestant scholars on these writers prove that they have achieved more than domestic celebrity. The author concludes this chapter by saying that all this is an evident sign that the Old Society has not taken with it into its grave the educational skill and the scientific spirit, and that those who now-a-days belittle Jesuit education and scholarship, are either ignorant of these facts, or wilfully shut their eyes to them.

The second part of the book is the longer and the more important one. It treats of the "Principles of Jesuit Education." The title adds that the principles are treated in the light of modern educational problems. This plan, no doubt, made the writing of the book more difficult, but its execution renders the work also much more valuable. For the last two decades there has been an unusual agitation in the educational circles in this country, so much so that the very word "pedagogy" has almost come into disrepute. The problems that have chiefly occupied the mind of educators are the elective system, the intellectual scope of secondary and higher education, the relative position and function of high school, college and university, the value of the "old fashioned" classical course, the training of teachers, religious and moral education. It was necessary, therefore, and most timely, to treat our system not in a general way, but with special reference to these momentous and keenly discussed questions. In the present work these educational problems have been clearly stated in the words of the most prominent American scholars. The opinions of famous European scholars, German, English and French, are used to corroborate the correctness of our views, often in a striking manner.

The second part of the book is built up on the following logical plan. Chapter 9, on the adaptability of our system, lays down a fundamental truth that the Ratio must be adapted to the exigencies of the times, without sacrificing the essentials of it. What is essential appears chiefly from the words of Father General in his celebrated address at Exaten, at which the author was present. Progress and adaptation must be united with a spirit of prudent conversatism. How wise the Society was in its conservatism is evident from the edutional experiments made in different countries.

The eleventh Chapter treats of electivism. Ours are familiar with this subject through the papers of Father Brosnahan. The present book adds many interesting statements of distinguished educators. Thus against Presidents Eliot's assertion that prescribed courses are a violation of the sanctity of the individual's will-power, the following recent utterance of a prominent educator is quoted: "It is want of common sense, nay more, a sin against the child's soul, a criminal mutilation of the child's nature, to make premature advances to the individual's special aptitudes."

The twelfth chapter contains a plea for the "Classical Studies," dwelling on the different advantages which can be derived from them for the logical, historical, æsthetic, literary and moral training of the young. Space prevents us from entering on details as regards the chapters on "Scholarship and Teaching," and on the "Training of the Jesuit Teacher." They deserve to be carefully pondered over.

In the fifteenth Chapter a little anecdote current in the Society is incidentally exploded. It is often said that Suarez and Vasquez taught theology in the same college and that the pugnacious Vasquez in the evening asked what "the old man" had taught in the morning, and then defended the opposite opinion. Now this is a myth; for careful study of the lives of the two great theologians, proves that they never taught together in the same college. The tradition originated probably from the fact that Vasquez frequently attacks Suarez.

Of great practical importance for our teachers is Chapter sixteen: the "Method of Teaching in Practice." Father General declared that the characteristics of the Ratio are two: the *scope*, the harmonious training of the mind, and the *means* by which this scope is obtained, that is, the various exercises laid down in the Ratio. In this chapter these exercises are treated under four headings: the prelection, memory lessons, written exercises, and contests. The most important rules of the Ratio are explained and illustrated chiefly from the "Ratio Discendi et Docendi" of Father Juvencius, of which the author had published a German version with notes in 1898 (in Herder's "Library of Catholic Pedagogics," vol. 10). The Generals of the Society have frequently recommended to the teachers of the Society the careful study of this work of Father Juvencius. The book has been styled a "pedagogical gem," and not long ago two eminent German educationists, one of them, Professor

Willmann, a pupil of Herbart, spoke in terms of highest praise of this book, which is not known among Ours as it ought to be. All the practical points of it have been embodied in the present work.

Besides, much new material is to be found in this chapter, especially comparisons with other systems of study. Noteworthy is the fact that many of the changes advocated by the last Berlin Conference, in 1901, are very much like the practices of the Ratio. In the "Fortnightly Review," November 1902, the distinguished English scholar Professor Postgate, advocates certain "improved methods," which are exactly the methods of our system. However, it would be entirely wrong to conclude that these scholars have drawn their idea from the Ratio, which they probably never read. But the methods of the Ratio are so sound and appropriate that practical and keen-eyed educators may come to the same conclusions by their own experience.

The last four Chapters are devoted to the moral and religious education, to school management and discipline. The chapter on the "Moral Training" is one of the most attractive of the whole book. There we see clearly the vast difference between the Jesuit system and modern methods. In the confessional, in the Sodalities of the Blessed Virgin, in the devotion to St. Aloysius, the Annual Retreat, etc., the Society possesses means for moral training, the very concept of which is alien to Protestant educators. The supervision exercised in Jesuit Colleges is drastically compared with the pernicious customs of Protestant schools, and many striking instances are quoted which go far to vindicate the Jesuit methods against the attacks made on them. Not less instructive is the Chapter on "Religious Instruction," and what is said about the catechisms written by Jesuits. Particularly interesting is the account of the catechisms and the catechetical instructions of Blessed Peter Canisius, the model catechist of the Society.

The Chapter on "School Management" deals with various points connected with discipline: the authority of the teacher, punishments, discipline in the classroom, impartiality, etc. Here again many valuable observations have been drawn from the treatise of Father Juvencius, and from the writings of other great Jesuit educators. The last chapter on "The Teacher's Motives and Ideals," exhibits the dignity and utility of teaching youth. The Ideal and Model of the Jesuit teacher is depicted in the great Teacher of Mankind, the Friend of

the children, who exhorts every Christian teacher: "Let the little ones come unto me." The author concludes: "Other educators may take as their guide Spencer, or Bain, or Kant, or Herbart, or Pestalozzi: our guide and ideal is Christ."

This very brief sketch of the contents of the book may suffice to indicate that much is contained in it that is new, and much that is old is represented in a new light. It is a mine of information on educational questions; in particular, it furnishes effective weapons for defending our educational system against all sorts of misrepresentations. Many things contained therein will be of practical use for our teachers. It may be advisable to recommend the book to outsiders,—teachers, priests and educated laymen. At times we are startled at discovering that there exists a great deal of ignorance concerning the Society even in the minds of those Catholics in whom we should expect to find better information. To expel this ignorance is a service rendered to the Society; this service can be rendered in an unobtrusive manner by recommending this book to all who are interested in educational matters.

It may be well to add that no effort at style is to be found in the work, as it seemed to the author that it would be out of place. The facts are stated in simple language; and while, perhaps from the nature of its contents, the book does not always read smoothly, still the author's meaning is clear and his historical facts and references will be found to be accurate.

ST. ANDREW-ON-HUDSON.

The New Novitiate Of Our Province.

In accord with a permission granted by His Paternity, the Very Rev. E. I. Purbrick, on July 19, 1899, purchased a site for the new Novitiate of the Province on the east bank of the Hudson, in the township of Hyde Park, Dutchess County, New York, just three miles above the city of Poughkeepsie. This estate, long known as Edgewood, has historic associations. Once the territory of the Shacameco tribe of Mohicans, and later forming a parcel of the celebrated "Patent of the Nine Partners," it passed by that grant under the control of Caleb Heathcote & Co., on May 27, 1697, the "ninth year of William III., King of England, France and Ireland." From 1823 to 1833, the property belonged to Mr. James Roosevelt of New York, on whose family tree are counted many names of marked distinction, not to mention the Most Rev. James Bayley, first Bishop of Newark and eighth Archbishop of Baltimore, and His Excellency, Theodore Roosevelt, the actual President of the United States. But Edgewood has its closest connection with the family of Stuyvesant. Since the days of the fourth Dutch Governor of New York, the sturdy Peter Stuyvesant, who is still remembered as the pre-colonial prophet of the "strenuous life," the family name of Stuyvesant has been honorably familiar in these parts. Edgewood was the estate of Mr. John R. Stuyvesant and heirs from 1833 to 1899, and in the grand old mansion, with its sumptuous appointments, they made their home for many years. The Society, moreover, apart from the imperishable labors in progress, is here gathering what was once the "far-off interest of tears." Through these wildernesses, in years gone by, wandered our noble Indian missionaries. On an island, a short distance up stream, Father Jogues rested in 1643, on his way down the river to New York after his brutal mutilation and fourteen months' captivity among the Mohawk Iroquois. West Park is another local link with the past. That pretty cottage-like building, the cradle of the New York Mission from 1876 to 1879, and from 1879 to 1886, the joint Novitiate with Frederick for the

newly united Province of Maryland–New York, rises high on the opposite shore in full view of St. Andrew, now the heir in grace of its hallowed traditions and prayerful life. For the lighter minded and the worldly, the works of Cooper, and Irving's sketches, while endowing early characters in the district with something more than the merest "local habitation and a name," have to all time invested every hill and shaded valley and even breezes on the river with all the charm of poetry and the living interest of romance.

Through the ground passes the grand old Post Road between Albany and New York, and legislation is already advancing to make it the most beautiful in a State of Boulevards. Keeping to the general course of the river, an eighth of a mile away, it was built broad and deep, evidently destined for posterity. After long and level stretches, the road often winds suddenly over hill and dale; well-kept groves and hillocks in graceful undulations rise away to the east, while the artistic border shade of carefully planted trees and the wooded slope to the Hudson allow constantly varying snatches of water view. Millionaires from New York have magnificent villas and country residences by the riverside, and even as one drives up from Poughkeepsie, the idea of a perpetual park is not an exaggerated impression.

The Stuyvesant estate extends over more than 182 acres, the choice section between road and river having 60 to its share. For all this ground, a few years ago, $60,000 was a rejected offer. The real estate value, moreover, of this road-to-river slope alone was, during a protracted period, $1000 an acre; at that time even less desirable land on the upper side of the highway cost the State quite as much for the great Asylum then building. But caprice drew the wealthy elsewhere, and while their country houses were closed under this eclipse, there came a proportionate fall in river property. When prices were most favorable, in July, 1899, the estate fell to us at $23,500. Steadily since that time, unmistakable evidences have appeared of a well-defined drift of fashionable life back to suburban villas, and coveted river sites are becoming costly, few being for sale. Conspicuous among these time-signs, the Standard Oil King, Mr. John R. Rockefeller, by the magic of $10,000,000, has conjured up an enchanted castle on the river some miles below.

After passing the little lodge at the gate by the Post Road, on the approach to the pretty Gothic Chapel, "Our Lady of the Wayside," one might readily fancy

oneself let down in the Kentish Garden of England, near some ancestral chapel on a great domain. The diminutive cottage, or lodge, at the "Way In" has prepared us, and the well-trimmed waving road with its tortuous course keeps curiosity alive and strengthens the impression. Down a little hollow, then over a hill, and the full view of the new structure greets us at a sharp turn. Facing the southwest, towards a long range of river view, most of the building sits on the highest ridge of the estate. This perfects the drainage in all directions, and all day long the best light is secured. In front spreads a grand elliptical flower bed, 150 feet long, with a down-graded driveway, bounded by a succession of rolling terraces. These graceful lawns merge away into the heaving, hummocked surface of the bluffs, which, breaking off abruptly over a sheer precipice, sixty feet high in places, frown upon the passing stream below. The river frontage is almost 2000 feet. Along the full extent of this eminence, a broad walk with suitable barriers will soon be made. A few feet away the majestic flood of the Hudson sweeps on its currents to the ocean; the opposite shore and river bank tower high and form a frame-work to our close-range western horizon; to the south lie several miles of water, the two banks drawing together in perspective, with a view of the Poughkeepsie Bridge in the distance. Just at the estate the river is about one-half a mile wide. A glorious bend from the northwest, not far above, hedges in the vista as of a wide and placid lake; higher up, the wooded slope climbs back into the sparsely covered hills, which fade, peak after peak, before the distant Catskills.

From the Albany Day Boat, the river outline is irregular: here divided by sharp rocks, there retreating into shaded coves. The New York Central and Hudson River R. R., without infringing on our river rights or titles to ground under water, acquired on Jan. 4. 1849 a strip of land for tracks along the eastern shore; the artificial uniformity thus induced at intervals, is, happily, not in such ungracious evidence as to mar the general variety of the scene. Between hill and track, at different points, are two small ponds, cleared by daily tides. This new "landmark on the Hudson," from its picturesque surroundings, is dignified and impressive; the mild simplicity of its general features, however, sufficiently tell the curious river tourist of the kind of work pursued here, and of the unworldly character of its scope and aim.

Our purchase being completed in July 1899, for some months architects and builders were in consultation; the nature and details of the building needed gradually crystallized into clearness; plans were maturing, bids and proposals coming in. Messrs Schickel and Ditmars of New York were chosen architects, and the lowest bidder among the contractors for the building was Mr. James D. Murphy of New York.

On April 1, 1900, Father William H. Walsh, having been assigned to the task of supervising the new structure, set out from Frederick, with Brother Probst, a coadjutor novice, and three workmen. After some purchases in New York, the pioneers started for Poughkeepsie in the afternoon of April 3. In the party were George Washington, the faithful colored carpenter through many generations at Frederick; a colored boy, in whose family cooking was said to have been a tradition. As they approached the estate, they were a sorry spectacle. The hour was as dismal as themselves. Night was coming on, and the elements boded ill. It was drizzling in that languid, lazy fashion, so rare in these parts, so unlike a brisk April shower. In the dim haze at the gate stood the lonely, battered cottage, a spectre of forbiding aspect, that recalled the legendary twilight terrors of this region of Sleepy Hollow. Through the jungle and across the broken road, the old Manse was reached. An entrance being effected, there was no furniture to be found—this was in part expected—some boxes and an old trunk were all that invited the weary ones to rest. A table, beds or cots, the few kitchen indispensables were sought for in vain. A New York lady had kindly sent in advance house furnishings for the little band, but it was now evident that the whole consignment had gone astray. A poor neighbor lent a table; a number of tomato cans, some dating perhaps from antebellum festivities, and others that may have been prosperous flower-pots for years, were speedily pressed into refectory service, and continued to do full domestic duty for a week. For a few nights the workmen found accommodation on the Mansion floor; beds were obtained for Father Walsh and Brother Probst in the frame house. A week later the community was enriched by two cots; this enabled Father Walsh and Brother Probst to take up quarters in the Mansion.

That this old Mansion, in spite of whilom splendor which still shone beneath its dust, could serve no purpose of its new possessors, was soon placed beyond ques-

tion. Practically, its structure was unsuited to our needs, and how its style could be made to harmonize with any new surroundings, was a more serious problem from the æsthetic point of view. It monopolized the most central and commanding site, and even more pretentious buildings on lower ground would be dwarfed by its prominent position. Consequently, though it continued for some weeks to be the residence of the contingent, it was during the day given over to the destroyers. Much valuable black walnut woodwork was preserved, the foundation stone laid by, and 750,000 bricks saved for the new fabric soon to rise on its ruins. Meanwhile the lodge at the gate was made habitable, and after two months in the old Manse, now groaning in the last throes of disintegration, Father Walsh and Brother Probst settled down at the gate in June, 1900. The little lodge accommodated comfortably not more than three. It had but three rooms, a kitchen and dining room, and another little enclosure, which was office, chapel and parlor in hourly succession. On the feast of St. Michael, May 8, 1900, the Most Rev. John M. Farley, D. D., Auxiliary Bishop of New York, visited the estate, and at Father Walsh's request, blessed the grounds in an informal manner from his carriage. With this God speed from our present Archbishop, the first sod was turned up by Father Walsh directly on his departure. The wheels of excavation and erection were at last in motion.

In the well-watered valley of the Hudson, it is not surprising to find a luxuriant undergrowth on a neglected estate. To cross any part of the river slope, or proceed any distance through the grounds, was an undertaking of exceeding difficulty except by the beaten road to the Mansion. Father Walsh's first care was to clear away the brush and brier and restore the choice shrubbery that once flourished here, but a gang of Italian laborers, independent of the House Contractor, were some months in making up the leeway and overtaking nature's start of twenty years. Unsightly trees were weeded out, the growth of others pruned, and a pleasing variety planted and carefully reared. On the farm 500 new fruit trees; and 600 grape vines, were planted. A ramble through the former jungle reveals many a pert little mound, some modest retiring valleys, and an intricate network of prospective paths. Secluded nooks and rocky places promise many a pretty grotto and sylvan shrine. Though the river slope was nowhere without little knolls and corresponding ravines, one predom-

inating ridge, with watershed effect, runs from north to south, passing largely under the house. Towards the ridge, moisture had an unimpeded path; for parts beyond the ridge, a more adequate system of drainage has been advised. All surface water from the wide meadow and furrowed ground surrounding, and from the highland above the Albany Road, now passes through a low tunnel, hollowed through the hill; at its river-end, a clear stream bounds over the bluff in a fall of some forty feet, like a little cascade.

The problem of fresh water supply as was natural came up for consideration at the outset. The resources of the neighboring river seemed to offer a somewhat satisfactory solution. This water, however, when not refined by filtration, according to the elaborate chemical process adopted by the City of Poughkeepsie, was not without typhoid antecedents. But before building efforts had been pushed very far, a much more favorable opportunity came to hand in a perennial spring and stream up the road, a mile nearer to Hyde Park. After expert inspection and close examination for a season, the dryest recorded in a score of years, the abundant flow and wholesome quality of this water bent all minds upon its acquisition. The farm and modest buildings must in any case, it was thought, prove a valuable asset for Novitiate supplies. Estates intervening between this and the river had certain claims to an undiminished quantity of water, but as these rights were not to be disregarded, permission to pass through with the pipes was readily promised. Public officials, from first to last, granted fullest privileges. The farm in question was accordingly purchased; the brook-bed was dug out and cleared, a durable dam and capacious reservoir constructed at some distance from the highway. The force of water available was sufficient for a city. Of a sudden, difficulties almost insuperable sprang up to balk the undertaking. Just at this point, as afterwards transpired, one individual even bought up land through which our main was to run, and which he fancied he should sell to us at a high figure when we were brought face to face with our dilemma at being denied a water-permit through his domain.

When at length by dint of personal and tactful negotiation, by the purchase and exchange of bits of land and by several insignificant concessions, the powers and principalities of the neighborhood had been appeased, a passage for the pipes, for perpetual occupation and unqualified control, was secured down the hill to the road,

and thence by the highway to the desired terminus at our house. The perplexing question of water, by this cheap and lavish supply, was at last laid at rest forever.

Since the inception of the work, the price of skilled labor has so increased, that according to the statement of the contractor, Mr. Murphy, and the opinion of the architects, it would cost twenty-five per cent more than the contract calls for, to undertake the job to-day. As the builders were somewhat in the power of the workmen, no less than seventeen strikes, some of which effectually checked the progress of the building, occurred during the course of its construction. The contractors had counted on help from Poughkeepsie; there, however, building enterprise had absorbed all local skill; only from New York could the ranks be recruited. Besides short hours and high pay, tickets from New York, board in Poughkeepsie, a daily drive from the city to St. Andrew, and a fortnightly trip to their families, were the additional expenses successfully demanded of the contractors by the metropolitan artisans.

Once ground was broken, apart from the delays inseparable from great undertakings, the progress of the building was solid and satisfactory. Straddling the main ridge for the greater way, towards the south wing it spans a wide rift to another mound. To build on bed-rock throughout, a depth of thirty feet had to be scooped out. This was accomplished—in one spot only after vigorous pump work and the carting of quick sands—and the foundations were laid in all points on solid rock. From the stone and gravel excavated three roads, valued at above $5000, were professionally surveyed and completed.

On Dec. 27, 1900, the corner stone was laid by the Very Rev. Thomas J. Gannon, S. J., then Vice Provincial. Owing to straitened accommodations, the ceremonies, though entire, were of a private nature, and only immediate local superiors could be invited. Those present were Fathers Hearn, Pettit, McKinnon, Russo, Wynne, Campbell, O'Kane, Walsh, Mr. Wm. Schickel, the architect, Mr. Jas. D. Murphy, the builder, and Mr. Henry Koelble, the superintendent.

The lamented Archbishop, the Most Rev. Michael Augustine Corrigan, D. D., at the invitation of Father Walsh, visited the building on Oct. 23, 1901, after conferring Confirmation at St. Mary's Poughkeepsie. As dinner in the city was delayed, it cost the Archbishop great inconvenience and he purposely missed his train to keep his engagement at St. Andrew. His

interest in the work had always been warm and encouraging, and at this splendid evidence of our progress and successful efforts, he was, beyond measure, gratified and consoled. His marked attention extended even to minute details; and in point of domestic convenience, His Grace congratulated Father Walsh on several important advantages over the Seminary at Dunwoodie.

Brother Rogers, who had complete charge of the carpenter work in St. Francis Xavier's and in the new Loyola School, 84th St., New York, came to St. Andrew in August 1902 to assist Father Walsh. The finer phases of finishing and rounding off the building developed under Brother Rogers' watchful care; scarcely a nook or corner but owes something to his intelligent skill, and patient, persevering effort. The machinery of the power house has been under the control of Brother O'Sullivan, who, coming from Fordham, joined the growing company at St. Andrew, in December 1902. Through his direction of boilers, dynamo and filters, and supervision of corresponding apparatus throughout the house, the permanent comfort of the community has been notably promoted.

The first Holy Mass was celebrated in the new building by Father Walsh at midnight, on Christmas, 1902. A shrine had been erected in the corridor on the second floor of the Infirmary, against the wall which separates it from the Novices' Ascetory. Brother Rogers, Brother O'Sullivan and several workmen were present.

The edifice surrounds a hollow quadrangle and consists of a main building and two wings. The fourth side of the enclosure, now completed by the cloister walk, is to be reinforced by the Chapel, which unfortunately as yet remains but what it was, a fondly cherished idea, as neither funds nor benefactors are so far forthcoming. The architectural style of the whole is colonial. The main building is 300 feet long, and extends back 40 feet.[1] Each wing is 189 feet long by 40 feet wide. There are four stories, with a solid granite basement 12 feet above ground in front, and on the rear slope of the hill rising to 30 feet, built of the same stone. The kitchen, though

[1] To many of our readers it may give a better idea of St. Andrew to recall here the size of the chief rooms at Woodstock. The Woodstock chapel is 60 feet by 32, and 23 feet high, the refectory 72 feet by 42, 15 feet in height. The library is also 72 by 42 but 23 feet high. The Long Course class room is 41½ by 31½. The whole length of Woodstock is 310 feet, and the two wings are each 164 feet in length. There are altogether 176 dwelling rooms. The Professors' rooms are 19 by 14, the scholastics 14½ by 10. The first and second floors are 11 ft. high, the third 12½ ft. high.

below what is called the first floor, is yet entirely above ground and has a cellar beneath. The dormer windowed roof covers a spacious attic, easily convertible into corridors and rooms. Hence at the extremity of the North Wing, staircases connect no less than seven floors. Above the granite basement, the materials are of the best Harvard brick, with Indiana limestone quoins and trimmings; artistic window caps, arches and protruding keystones appear in terra cotta. Ornament was curtailed, everything superfluous discarded, and the interior some think is even unduly severe. As became a strictly religious house, a rigid regard has been paid throughout to poverty of appearance. Architecturally, the possibilities were boundless: in many points convenience might have been more frequently consulted; the conspicuous location invited costlier stone, and there were tempting offers for fire-proof skeleton and frame; even extended towers, without further elaboration, would have better displayed the proportions of the building. The façade, lofty and massive, though simple, gives at once to the building a religious character. A few striking details greatly soften and relieve the unassuming tendencies of the whole. In front the two wings project seven feet beyond the main building line; and the central ornamented pavilion-portico, likewise projecting to the wing limit and equalling the building in height, is a triumph of simplicity, good taste and artistic achievement. Up to the high level of the granite basement, lead steps of the same stone, thirty-six feet wide. The first story proper, fifteen feet high, is formed by three round Roman arches, all of solid Indiana limestone, the central opening serving as the main entrance, the others as majestic windows for rooms on either side. Above this first story and supported by projecting arms of stone, is a balcony upon which doors conduct from the Fathers' Recreation Room; round the balcony runs a wrought iron railing, whereon, just over the main door, hangs a noble bronze shield bearing the seal of the Society. From this balcony, with a base on the stone front of the first story, the tasteful and impressive limestone pilasters of the central projection, 3½ ft. square, 43 feet high, furnish a sort of frame for the four massive pillars, which support at the roof, above their full stone entablature of architrave, frieze,and cornice, a triangular capping which has a basic breadth of 56 feet. On the broad frieze, adorning the whole projection, two prodigious wreaths stand out in bold relief; between these it is proposed to emblazon the letters A.M.D.G.; this

will heighten both the artistic and religious effect. Over all a golden cross graces the apex of the crowning angle.

Above the main entrance glows a semicircle of stained glass, of devotional design. Let us pause at the threshold, and view the general plan of the house. We are entering the main building. In the basement below are the offices of the brothers, and the usual sanitary arrangements. The first floor is occcupied by parlors and rooms for exercitants and for the officials of the house. The faculty and the guest rooms, with the Domestic Library, are on the next floor. The third is for the Tertian Fathers only; the brothers have their abodes on the floor above. The North Wing, except for the Refectory on the first fioor, is devoted exclusively to the Juniors. The Novitiate proper, on the other hand, is confined to the opposite wing. The Chapel, a separate structure on the North East side of the quadrangle, has yet to be erected. This division of the house, as will be seen, entirely safeguards the absolute distinction of grades.

Past the large outer door of the main portico is a small vestibule, with window to the Porter's Lodge on the right. Directly following is the main vestibule, 14 ft. square and as many feet high, with tiled mosaic floor, and oaken wainscotting; above in the centre is a large globe with a brilliant electric light within. The Porter's Lodge is to the right, and a series of parlors to the left. Not yet inside the cloister, a corridor 6 feet wide, 14 ft. high, branches to the right from this main vestibule, passes on through the main building, until it turns in a right angle and extends the entire length of the South Wing, a distance of 318 feet in all. This unique arrangement, running parallel to the great cloistered corridor of the Community within, is connected with it and lighted from the interior quadrangle by large doors with panels of frosted glass, as well as by occasional windows, likewise translucent, only placed some four feet from the floor. Along this corridor, besides the Porter's Lodge which is fitted with electric bells and speaking-tubes to the house officials, are the apartments for exercitants: 12 ft. by 16 ft., 14 ft. high, in the main building and 20 by 16 in the wing, and a large and luminous refectory, with small scullery and pantry, and dumb-waiter from a special kitchen below; to this suite has been transferred the beautiful little Villa Chapel from Frederick. The original donor has recently given $1000 for its present adornment. The large room at the South East cor-

ner, at the angle of the external corridor, 26 feet long, 16 ft. wide, 14 ft. high, with private toilet room and bath attached, is to be fitted up by a friend and reserved for distinguished visitors, such as the Most Rev. Archbishop. On this same extra-cloistral corridor, beyond its turn in the South building, are five rooms of the Infirmary, 20 by 16, and 14 ft. high; this department occupies a portion of the second story as well, but to make its isolation perfect, there is no approach but from this external corridor below; on the second floor, an unbroken wall cuts off all communication with the Novices' quarters and all other cloistered dwelling rooms.

If we pass into the cloister from the main entrance, across the corridor is the large, central, bi-furcated staircase; it climbs four stories, 43½ feet, and is fire-proof throughout. The frames are of solid iron, with marble slab steps, 8 ft. wide; the two sets of stairs meet at a landing, also of marble, 18 by 6 ft. half way up to the second floor, and a single row of steps, 14 ft. wide ascends to the second story. The same pattern connects the 2nd and 3rd, and the 3rd and 4th corridors. The corridors are sufficiently calm and prosaic, and though quite the the extreme of neatness and taste, reveal no trace of ornament. The world-old wainscotting appears no more; about three feet above the floor runs a simple, six inch strip of oak, with the other usual and necessary baseboard and moulding that rises about a foot from the floor. The corridors in the main building are all 300 feet long, except the first which is 28 ft. shorter on account of the outer exercitants' corridor; for the same reason it is but 12 feet in width, whereas the three other corridors are fourteen feet wide; the height of all is 13 ft. Ventilation and air shafts occupy the space between each ceiling and the next floor. The sheen of the hard finished plaster, like smoothly polished marble, arrests the eye at once. Close to the ceiling, five brilliant globes, like frosted acorns a foot in diameter conceal strong incandescent lamps. These five separated by intervals suffice for the entire corridor. The door frames are simple, 10½ ft. x 4 ft., including transom; Tertians' doors havethe additional adornment of a translucent glass panel. The first corridor floor is of oak; all other floors are Georgia pine The woodwork throughout the house is in oak except the doors, which, to make them lighter, have pine with an oak veneer, ¼ inch thick. For this purpose, the best modern processes thus produce a compact, artistic and serviceable substance, less likely to warp than the solid

plank. On the first floor, across the corridor from the main entrance, in the wide space under the great divided staircase, double doors open out on the interior cloister. This cloister is a covered walk forming a quadrangle three of whose sides project from the building, while the fourth side connects the extremities of the wings. Its roof is sustained, on its innermost line by 56 arches of brick. The walk is 640 feet long, 14 feet wide, 15 feet high. The whole encloses the lawn, paths, and the hoped-for fountain of the quadrangle. The North side arches, being the avenue to the Community chapel, when it shall be erected, will be enclosed in glass during the winter months. In the foundation, granite appears four feet above the ground; granolithic blocks, 4¾ feet square, pave the walk. The entire space beneath, one third being above the ground line, has been utilized for a cellar, 640 feet long, 14 ft. broad, 10 ft. high.

Towards the South Wing, on the first cloistered corridor, besides several dwelling-rooms, there are an attractive chapel, 48 ft. long and 16 ft. wide, and a model little sacristy, with capacious vestment case in oak. Here the Blessed Sacrament will always be reserved for the convenience of exercitants and for the occasional private visits of the community. In the opposite direction nearer the North Wing, Father Minister and Father Procurator have their rooms. The Refectory is situated on the first floor of the North Wing; its dimensions are 80 ft. long, 40 ft. wide, 14 feet high. Six windows on each side, 8 ft. wide, 10 feet high, with round-arch top, furnish floods of light. The ceiling is divided into 15 panels, from each drops a cluster of four powerful incandescent lamps, with porcelain reflectors. The six pillars are silvered with aluminum paint, a preparation also applied with very neat effect to all the iron of the staircases, and to every steam-pipe in the house.

The tables, extending lengthwise along the wall, with two rows down the centre, are of solid oak in the old academic style, after the College Halls at Oxford. The walls are hung with paintings of Saints of the Society. At the North East end, we find a set of folding doors in each corner; the door to the right, which is intended as an entrance for the Juniors, is an exit for the whole community to the North East side of the cloister, en route to the Domestic Chapel, for visits in common.

Through the door at the left we come to the scullery, 32 ft. by 27 by 15 ft. high. Its floor is in neat tile work; the

wainscotting is composed of terra cotta bricks, glazed milky white, like tiles, on the exposed side. The copper tea and coffee urns are supplied with steam and hot water pipe connections. Two dumb-waiters connect the scullery with the airy kitchen below, which is 48 ft. long, 29 ft. broad, and 11 ft. high. As has been remarked, the kitchen, with store rooms and refrigerator, are entirely above ground, though not on the first floor. It has a coal elevator from its private cellar. Likewise in tile floor and glazed wainscotting, the kitchen is provided with a range, 10 feet broad, a large broiler, separate steam boiler for soup stock, iron tables with steam attachments, and warming ovens as well. Under the cloister is the bakery and brick oven.

The floor of the kitchen level, though 11 ft. from its ceiling, on reaching the main building where the hill is much higher, is only 1½ feet below ground. Here is the Juniors' Recreation Room, 56 by 40 by 13 ft. high, which, pending the completion of the chapel in the cloister, does duty for a temporary Domestic Chapel. The Novices have a similar Recreation Room on this floor in their wing. Scattered along this same grade, are the cellars, clothes room, and entirely separate sets of closets, urinals and baths (five showers and two tubs each) for Novices' and Juniors' use.

On the second floor, just above the main entrance, lies the Fathers' Recreation Room, 47 ft. long, 21 ft. wide and 14 ft. in height. Well lighted and cheerful, it overlooks the river in sight of the Poughkeepsie Bridge ; and the balcony without, when the windows swing open, considerably widens its area. Though they do not augur much for winter comfort, the fireplace and old-fashioned mantel at one end keep in mind the building's colonial prototypes. Facing the river, to the right and to the left of the Fathers' Recreation Room, are the rooms of the faculty, 15 ft. long, 18 ft. wide and 14 ft. high. Following the faculty dwelling-rooms, the Domestic Library completes the front side of the main building up to the North Wing. Extending through two stories, it is therefore 28 ft. high. Its length is 40 ft., and it is 26 ft. in breadth. Like all corner rooms, it has superabundant light. Book racks, 6 ft. high, with lightsome corridors and ample spacing, stand out at right angles to the front and back walls, leaving a clear passage all round each case. Half-way to the ceiling are similar cases on a balcony entered from the third floor, and accessible also by a spiral staircase from below. Thus every book is with-

in reach, and can be comfortably consulted in its own place. The contract provides room for 47,000 volumes. Distinct from the building proper, the expenses are to be met by subscription; individuals in Poughkeepsie and elsewhere are to be invited to present a shelf or series of shelves. The Conference Hall of the Novices, with that of the Tertian Fathers directly overhead, at the Southern end of the main building, nicely balances the Library on the North. Each of these two halls is 40 ft. long, 26 ft. wide and 14 ft. high. Looking into the quadrangle from the second corridor, are eight dwelling-rooms and two others for toilet and bath.

For the Tertian Fathers, thirty-three rooms have been reserved. They are 17 ft. by 14 ft. and 14 ft. high, and extend along the entire third corridor of the main building and South Wing. Their Recreation Room is just above the faculty Recreation Room, and is of the same dimensions.

Except the Refectory below, the North Wing has no occupants but the Juniors. A large, fire-proof staircase of iron and Tennessee marble, six feet in width, at the juncture of wing and main building, and another at the North East extremity of the wing, four feet broad are the highways and by-ways. On the second floor, as the Domestic Library occupies the end space of the main building, the Junior's library is the first room in the adjoining wing. Next comes their "Aula," 13½ ft. high, 64 ft. long and 40 ft. broad, the full width of the wing. North East of the Aula is the debating hall, 48 ft. by 34 ft. On the third floor are four large class rooms, well lighted and ventilated. They are 33 ft. long and 27 ft. wide; the ceiling is 13½ ft. from the floor. Besides windows lighting from the inner quadrangle, each room has four windows to the west, looking out on a river expanse hard to parallel in the land. These class rooms open from a special corridor, 112 by 13, lightsome and attractive, for walking and study in rainy weather. The Dormitories are on the fourth floor, which has an altitude of 14 ft. Two of these great rooms are each 48 ft. by 40 ft. A third over the Library, is 26 by 40 ft. An improvement has suspended the curtain poles from the ceiling, instead of screwing them as formerly to the floor. This greatly facilitates sweeping, as well as the circulation of air.

Passing directly from the Dormitories, we come to the Lavatory, 17 ft. long and 40 wide. There are about sixty basins, etc. Though forty Juniors here, and as many

Novices on their side, draw water simultaneously on the fourth floor, the force of the flow remains undiminished. Besides the Lavatory, there is a large coat room. In the wings all arrangements are on a scale for the convenient accommodation of 60 Juniors and 60 Novices.

Leaving class rooms, etc. out of account, the Novices' quarters are the counterpart of the Juniorate. They are in the south wing. The south corner room of the second corridor of the main building and wing isthe Conference Hall. Here has been erected the beautiful marble altar from the Domestic Chapel at Frederick. The open space beneath the altar-table has been enclosed in marble; on its front panel is inscribed in letters of gold, "Laudate Pueri Dominum." On this second floor in the same relative position as the Juniors' Aula, is the Ascetory of the Novices. Through its North East wall there is no opening whatever; beyond is the extra-cloistral Infirmary, which affords no entrance from this floor. The Novices' Dormitories, Lavatories, etc. are on the fourth floor, of dimensions identical with the Juniors'. The Tertian Fathers never use the staircase at the angle of the South wing; as the Novices ascend to the fourth floor but once a day, they touch the Tertians' corridor only at its brief landing by these stairs. Thus the various grades of the community seldom if ever meet. Each section of the community, moreover, has a separate route to the Refectory.

Adjoining the cloister, in a convenient depression, the Power House nestles on the North East side of the hill. Invisible from the quadrangle, its roof sinks below the surrounding surface, when viewed from near the cloister walk. The view of the woodland background is thus unimpaired, and to the rounded arches and graceful columns of the cloister, dimly discernible through the foliage from the Post Road, the fine proportions of the proposed Chapel will lend considerable artistic prominence. From this Power House, hot water to heat the building is supplied by two large boilers; one other furnishes steam to the kitchen and dynamo. Five hundred lights of 16-candle power, is the capacity of the electric plant. Every dwelling-room has two lamps, though they are never needed simultaneously. One lights the wash-stand; the other is a device of Father Walsh's; when not in use, it hangs like a bracket on the wall, but as it has a long supply of insulated wire one can set the lamp anywhere on the writing-table at convenience. In appearance, it is not

unlike a neat little oil lamp, with pretty shade and stout brass stem and base.

A square shaft and small tower, almost a replica of the arrangement at Georgetown, makes an attractive three-sided corner for the North wing and conveys away the smoke of the great boilers. Through six similar shafts, mostly at corners, the house enjoys a system of ventilation of the most approved type. Large conductors from every room have an outlet into some shaft, in which, high in the tower, coils of steam-pipes create constant currents of fresh air. Closets and toilet rooms have their particular air-shaft, unconnected with any other. The atmosphere throughout is thus in perpetual flux and renovation.

CHAPEL OF OUR LADY OF THE WAY.

When the small community of two took up residence in the gate lodge at St. Andrew, a broad window-sill in a narrow room served as an altar for some weeks. Workmen and neighbors, desirous of hearing Mass, soon exhausted available space within and thronged the piazza outside the windows. Some sort of additional Chapel soon became a practical necessity. Plans for a frame building were first proposed; then for one of brick. Both styles, however, as out of touch with the estate, were discouraged by the architects. A small stone structure, from materials on the premises, was next proposed. Mr. Murphy, the builder, being pleased with the idea generously undertook to do all the work at his own expense. His first mind was to dedicate it to the memory of a son drowned some years before; but on the completion of the Chapel, he nobly resolved to forego this recompense and at once presented it all without reserve to Father Walsh to be bestowed on some other benefactor, who, for the memorial privileges of the Chapel and the right to a tomb beneath, should subscribe a substantial sum to the Novitiate building fund, and a small annuity in perpetuum to cover the current expenses of the Chapel and keep the masonry and vault in good repair. On these conditions, the Memorial has been taken by the family of Mr. P. J. Kenedy of New York. The style is Gothic of the early Tudor times. Intended essentially as a shrine, it is 32 feet in length and 19 feet wide. The roof at the apex is 18 feet above the ground. Buttresses at the corner are in nice proportion, and the whole is characterized by an air of solidity and age that finely accentuates its elegance of line and form. The natural, unhewn, moss-

grown material, personally selected by Father Walsh from the old fences of the estate, bears no tool marks or other signs of modern art. The hues of the storm-beaten stone are dark and sombre without; so young as the Chapel really is, it has all the warmth and devotional feeling of the genuine Gothic. The sweet-toned old bell which has tolled for years on the estate and summoned generations of workmen from the fields, now hangs on the outer wall of the chapel. The new arched oaken door, with heavy wrought iron designs to counterfeit ancient hinges, reminds one of an old English Pre-Reformation Cathedral restored for present use.

The exquisite coloring within is in sharp contrast to the ravages of time visible without. The altar, of pure Cararra marble, is the offering of the people of Frederick Valley, to Father John B. Gaffney, S. J., on the occasion of his Golden Jubilee as a Jesuit. Their offering amounted to $1400. The platform is a single step of marble, with centre-piece of Mosaic. From the basic slab, four shapely tapering pillars support the table of the altar, which projects half its depth over two artistically framed marble panels and a central rosette with Pugin's monogram of Maria. As the Chapel is intended for Her shrine, the picture of Our Lady Della Strada, so dear to our holy Founder, stands out in marble relief over the Tabernacle. Up from the shelving on each side, though not so high as the figures in relief, is a marble background exquisitely wrought in diminutive arches, pinnacles and floral forms.

The mural decorations and other artistic features of the interior have been much admired. Entirely the work of Brother Francis C. Shroen, they have been executed in his happiest and most tasteful manner. Surrounding the figure of Our Lady, is a superb effect in plastic work of a soft, melting, azure blue, deftly raised and furrowed by the artist's comb and spatula and incrusted with Rhine stones for Our Lady's twelve stars, so as to combine a perfect radiance from the marble relievo and the retreating perspective of a well-poised background. Over the image of Our Lady hangs a metal canopy, unique in shape and purpose. Its trimmings of glass lace hide beneath them a bright rose window which lets in streams of light; without seeming to come from anywhere, they gladden the whole Chapel and shed a pretty glow over the white surfaces and delicate traceries of stone. Bathed in this equable light, the marble roses seem to breathe all the freshness of spring.

As a dado round the sanctuary, a veil, old rose in color, is painted with the same artistic touch; so gracefully does it hang, and so natural are its folds, that a foot or two away, one actually wonders what it conceals behind. The plastic work in the body of the Chapel is of a lighter tint. Some feet above the floor, the strip crowning the dado which encircles the room, bulges out in raised oak leaves, which with their native ragged edges seem to rustle on their stems. Borders of buttercups with idealized petals, also in relief, run round the windows; in the wall spaces between, stand high lily stalks, conventional in treatment. Another border about the sanctuary arch, and a similar frieze round the walls are hung with shields and armorial devices all bearing the titles of Our Lady's Litany and her favorite texts; the mysteries of Her Rosary are also here commemorated. Even in the electric lamps and the stations, art admirably subserves devotion. Little angels, alighting for a moment in bronze on the wall, with one hand on high point up to Heaven and at the same time light the way with a chased electric lamp held lower in the other.

The Chapel of Our Lady of the Wayside was formally opened, and the first Mass was celebrated there on Christmas Day, 1900, by Father Walsh. Every Sunday since that time, Mass has been said there for the people, and the attendance has been encouraging. Five pews adorn each side of the aisle in the middle, and fifty persons can be comfortably seated in the Chapel; frequently at Benediction on Sunday afternoon more have come than could find entrance. Children from the neighborhood, unable to go to Hyde Park or to Poughkeepsie, were at once gathered together, and a flourishing Sunday school has long since attracted attention here; twenty-three children were early enrolled, and on one occasion the first confessions were heard of a large number who ought to have made their First Holy Communion and been confirmed. The advent of the Novices has strengthened the teaching staff, and a permanent work of zeal has been solidly established.

THE REMOVAL FROM FREDERICK.

After several disappointments and delays, the date of the family removal from Frederick was finally fixed for Jan. 15th, 1903. As his Eminence, the Cardinal, to whom the Institution had been offered, had no immediate means of turning it to use, the land and buildings were sold in December last to a Frederick gentleman,

Parts of the property have been in the possession of the Society since 1763, and for seventy years past, Frederick has been the Novitiate, first of the Maryland, and later of the Maryland-New York Province. During four weeks, which were extended by a fortnight after the departure of the Community, fifteen great carloads of household goods were shipped to St. Andrew. Though the house was under the gradual process of dismantling, the regular order was observed in all sections of the Community until two days before the exodus. A Novena of Benedictions, to end on the last day, had been begun for a triple intention: to give thanks to God for the blessings bestowed upon Ours during a stay of one hundred and forty years of successful work in Frederick; to beg the protection of our Divine Lord and the special guardianship of the Holy Angels amid the perils of the coming journey; and lastly to renew the consecration of future labors to the Sacred Heart of Jesus, and to pray for a continuation of the Divine mercies and blessings in the new home at St. Andrew-on-Hudson. The entire Community spent the last two days in "packing up." On the evening of the 14th, all retired early and rose at 4.30 A. M. the following day. The Community Mass was celebrated at 5.00 by Father Rector, and was followed at once by the "Itinerarium." Twenty-eight Masses in all were said on the last morning in Frederick. Breakfast over, all assembled at the Pennsylvania Station before 6.30. It was still dark, and the little electric lights flickered in the dim old town. The hour of departure had been kept secret, yet some faithful friends being on the alert, had gathered at the Station to wish the Community a heart-felt Good-bye. The Railway Company had granted us special rates, and the use of a special train without change of cars, for the full route of 350 miles to Poughkeepsie. Fresh engines and engineers familiar with each district, were obtained at convenient intervals. Each division of Tertians, Juniors, and Novices had its own car; at no stage of the journey was there any communication of the different grades. To each member of the community was committed something more than his little personal goods and chattels. and as each traveller was allowed one trunk and one valise by the Company, considerable domestic property was thus transported without charge. The number mustered at the Station was 118 in all. At 6.40, the engine bell tolled, and the train pulled out of the Station. At the stroke, all rose to their feet, and according to the ancient and

still enduring custom of our Fathers when journeying, devoutly recited aloud the invocations of Our Lady's Litany. The moment will be one of the memories of a lifetime. Frederick with its soul-histories, with its joys and sorrows of a century and a half for so many of our Brethren in the Province, the Bethlehem of life's sweetest recollections, the scene of noble resolve and lofty aspiration,—aspiration that so often ripened into heroic achievement when the hour was come,—Frederick was to be the home of the Province no more. With the Litany as preparatory prayer, all straightway began the morning meditation. The crowded hours since rising, the excitement of departure, the prospects now unfolding, made most welcome this hour of thanksgiving and silent communion with God. Just as the hour was drawing to a close, tints were streaking the eastern sky, and the clouds were breaking up for the coming sun. The route lay through Columbia and York, Pa., to Philadelphia; thence by Easton and Trenton, north to the parallel of Poughkeepsie; a sharp turn was then made due east. A hot pin near the engine occasioned a half hour's delay at Easton,—the only shadow of a mishap on the way. Spiritual exercises were performed in full: Examen by all together at noon; the usual meditation of the Tertians and Novices towards evening. When the train was scaling the last row of hills in whose valley is the Hudson, after a journey from sunrise past sunset, and as the bright lights of the Poughkeepsie Bridge were just appearing in the murky distance, from hearts full of joy and gratitude, the Te Deum and the Magnificat rang out and resounded through the cars. At 5.30 P. M., but one half hour beyond the time promised by the Company, all were safe in Poughkeepsie. Sleighs had been prepared for the weaker ones; all others walked to St. Andrew, three miles away. Father Provincial was at the Novitiate to welcome us. Brother Conroy, our devoted cook, had preceded the Community by two days, so all sat down to dinner at 7.30 P. M. With the whole Community gathered round him in the Chapel after dinner, Father Provincial intoned the Te Deum, which was taken up on all sides with holy animation, and the halls of St. Andrew reêchoed for the first time to that heavenly hymn of thanksgiving and praise. Thus the eventful day fraught with such importance for the future, and marked throughout by the singular protection of Divine Providence, passed off without the least drawback to mar the pleasant memories of our first day

on the Hudson. On the morrow and the day following, a general permission, without fusion at any time, was granted to all to inspect the entire house. Obliged to depart on the 16th, Father Provincial returned by appointment on Sunday, the 18th, to bless the house. Passing rapidly with holy water through every room he was fully fifty minutes in regaining his point of departure and rejoining the expectant Community in the Chapel. The same day the regular order of the Frederick Noviceship was inaugurated at St. Andrew. The duties of the Tertian Fathers were taken up Monday, the 19th. The Juniors, whose holidays had been curtailed at Christmas, were now granted a week of work about the house; Father Richards and Brother Sullivan had remained behind in Frederick to complete the shipping of what effects we had been unable to carry with us to Poughkeepsie. Classes were resumed on January 23rd.

At the moment when the Novices were entering their new home, Mr. James D. Murphy, the builder, lay on his death-bed in New York. Always sincerely devoted to the Society, he determined with an energy born of no common zeal and piety, to make the Novitiate a noble edifice worthy of its great work for the glory of God. After unceasing interest and attention, and at no slight pecuniary expense to himself, he left us the most perfect structure he had erected in a long and successful career as a contractor. "Our Lady of the Wayside" is also entirely the result of his munificence. In this Community, of which he has deserved so well, his soul can never be forgotten.

In this connection, it were ungracious not to mention the persevering labors of Father Walsh, under whose personal superintendence and constant care every detail of the construction was carried out. In this exclusive neighborhood our welcome at the outset was not altogether a warm one; since Father's Walsh's residence here, however, all the unpleasantness, has passed away. The charming little Della Strada Chapel is largely his creation; he conceived the plan and procured the means of its accomplishment; about the building and the grounds, where there was so much need to minimize the outlay, the large measure of artistic success achieved will be a monument to his tireless industry and exquisite taste.

But to dear Father Purbrick, far above and beyond all, is the Province indebted for the successful and expeditious fulfilment of the want which we had so sorely

labored under and been conscious of so long. He was not spared to us on this side of the Atlantic to see the crowning glory of his work, but it will be a consolation to him to know, that in selecting this beautiful location for St. Andrew, in anxiously poring over plans, in studying out with care our every convenience and getting the whole work so well under way,—for all this and much more, he has the affectionate gratitude of our whole Province, and his name will be, for ages to come, inseparably linked with the Novitiate. The modesty of the good Father may not approve of what we have said, but we must let our hearts say a little of our debt to his charity and zeal.

MISSIONARY WORK.

True to their best traditions, the members of the community have been busy forming Christian Doctrine classes, and the efficiency of all Sunday Schools within a wide radius has been notably increased by reinforcements gained by our Novices. Hyde Park now welcomes four of Ours every Sunday; as many more go to Staatsburg, six miles up the river; six again supervise the Sunday School at St. Mary's, Poughkeepsie, and at the German Church, two Juniors catechize in that language. Back in the country at a distance of four miles, at Campion Hill, a mission has been started in honor of our Blessed Martyr.

Pleasant Valley is a small town directly east of St. Andrew; it has a cotton mill and six Protestant churches. Evidences are not lacking of many who have fallen away from the Church, and proselytism is not the least energetic form of Protestant activity in these remoter parts. Father Walsh has engaged the Town Hall, and Mass is celebrated there regularly every Sunday; more than fifty have been collected for Mass every Sunday since its opening. Many of these had not been to church for years, and others still remain away. The progress of the Sunday School also gives good ground for hopes. Some strenuous Missionary Society, which had evangelized these parts, got word, it appears, of the approaching Jesuit effort, and on the day of the first Mass, a counter-revival was inaugurated by one of the Episcopalian Ministers. Though declaring himself a Catholic priest, he disclaimed any immediate connection with the Catholic Church of Rome. He had been sent to strengthen the weaker brethren, wavering under the Roman on-

slaught, and to watch particularly over those who had once been Romanists themselves.

About a mile from the Novitiate, toward Poughkeepsie, is one of the great State Asylums for the Insane. Of its 5000 residents, including patients, nurses and doctors, no less than a full thousand profess the Catholic faith. To their great consolation and convenience, two Masses are now said every Sunday in divers parts of the great Institution, and the entire spiritual direction of the Catholic contingent has been entrusted to Father Gaffney. The care of these sadly afflicted members of Christ's flock, a work always so proper to the Society, will, it is hoped, bring a plenteous blessing on St. Andrew-on-Hudson.

Exercitants have already began to come. One of the most influential Ritualist Ministers, for two years attached to St. Mary the Virgin's, New York City, has recently made a retreat here and has been received into the Church. An Oxford graduate has come to decide his vocation and others have announced their intention of following his example. Thus we have every reason to believe that exercitants, for whom we have such excellent accommodations, will not delay to come in good numbers.

With the legal title of St. Andrew-on-Hudson, the Novitiate is incorporated under the laws of the State of New York. Besides being a reminder of the first missionary to Maryland in 1634, Father Andrew White, [2] the name of the glorious old Roman Novitiate will keep alive the recollection of how our customs and religious life and spirit were brought in the early days from San Andrea, when Father Dzierozynski modelled Frederick on the Custom-Book from Rome.

Now that San Andrea is no more, and our heritage from that holy house has been transferred from Frederick to the banks of the Hudson, may it here be still found true in the case of the sons of Ignatius that "coelum non animum mutant."

[2] It is not generally known that when there was question of chosing a name for the new novitiate, St. Andrew was suggested in honor of Father Andrew White, the Apostle of Maryland.—*Editor W. L.*

BOOKS OF INTEREST TO OURS.

Historia de la Compañia de Jesús en la Asistencia de España, por el P. ANTONIO ASTRAIN, de la misma Compañia. Tomo 1. San Ignacio de Loyola. 1540–1556.—Madrid, Est. tip. "Sucessores de Ribadeneyra," 1902. Un tomo en 4to mayor de xlv-714 paginas, 7 ptas (about $1.50.)

Our readers will recall that our present Father General some ten years ago assigned Fathers to compile, each for his own Assistancy, a history in the vernacular from which the Great History of the Society in Latin would afterwards be made. These Histories of the different Assistancies, as was explained in an address of his Paternity at that time (see LETTERS vol. xxiv. p. 414), are to be "critical histories," i. e. based on documents and treated in a critical manner. Such Histories are to present for the instruction of our communities the Scope and Spirit and Means of our Institute. They are to show the Society in action and how principle has been applied rightly, and wrongly too, to open up a domestic source of correct ideas, information and principles of judgment and practical wisdom. The above work is the first volume of these Histories to be published, and it is by the Spanish editor, Father Astrain. It is entitled "San Ignacio de Loyola, 1540–1556," and comprises two books, the first treating of the life of St. Ignatius and the foundation of the Society, the second of the history of the Society in the Assistancy of Spain from the approval of the Society to the death of St. Ignatius. Father Astrain tells us in his preface that his plan is to give to his work a scientific and strictly historical character rather than to write an artistic narrative, —in a word not merely to relate the truth, but also to prove that what is narrated is true. The work is therefore rich in references to documents, and opens with a valuable bibliographical introduction showing the numerous sources from which he has drawn, not omitting the recent writers, as Fathers Duhr, Brauensberger, etc. After the life of St. Ignatius a chapter is devoted to an analysis of the Book of the Exercises, then follows a chapter on the Constitutions of the Society, and another on the characteristics of the Constitutions and in what they differ from those of other Orders.

As an illustration of the critical spirit in which the History is written we notice that the author, while admitting and proving from those living at the time of St. Ignatius, that the Exercises were written under supernatural inspira-

tion, yet frankly says that there is no documentary proof that our Blessed Lady appeared to the Saint at Manresa, and taught him the Exercises as is related in a number of books and represented in a number of pictures. He shows that such an apparition is not spoken of by St. Ignatius nor by anyone living in the time of the Saint, that in fact, its first appearance is only in 1615, and that it rests upon a private revelation related by Father De Ponte as happening to Marianne d'Escobar. Again, while showing that the "Rapto," when the Saint remained in ecstasy for eight days, is one of the best established facts in his life, for the apparition of St. Peter to him at the time of his conversion, which is given as certain by Bartoli, Maffaei and others, we have only the assertion of Ribadeneira.

The second book is not less interesting in the abundance of new facts and interesting notices about the first Spaniards who enrolled themselves in the Society. There is a beautiful chapter on how St. Ignatius formed his subjects and an account of the family life in the Society presided over by the Holy Patriarch, which cannot fail of interesting every Jesuit. Then follows a chapter on the foundation of colleges in and out of Spain, the different works undertaken by our first Fathers and their missions in foreign lands. In a review of the work in the December number of "Razon y Fe" Father Cervos thus concludes: "Spanish literature and the Society of Jesus can with justice be congratulated on having received a new history worthy to be placed among the very best that have been yet produced." It is in the plan of Father General that these different Histories be translated into the vernacular of each Assistancy. We can only hope that the English translation of this volume will be soon made as it certainly interests the whole Society.

Le Ménologe de l'Assistance d'Espagne, comprenant les Provinces d'Andalousie, d'Aragon, de Castile, de Sardaigne et de Tolèdo en Europe; et dans les pays d'outre-mer, celles de Chili, du Mexique, du Nouveau-Royaume, du Paraguay, du Perou, des Philippines et de Quito, 3 vol. in 4to, pp. xiv.–684, 645, 727. Prix 30 francs.

Our readers will recall with what earnestness we reminded them on several occasions of this great Menology of the whole Society. We are glad to announce that it is now complete, the three volumes on the Spanish Assistancy having lately appeared as announced above. This Menology of the Spanish Assistancy comprises three volumes, which will not seem too large when we call to mind that this Assistancy was made up of twelve Provinces, five in Europe and seven in missionary countries, having at the time of the expulsion under Charles III. five thousand members, two thousand more than either of the Assistancies of France or Italy. Hence the author has been obliged to add another volume as

he had already done for the Assistancy of Germany with its eight thousand religious.

The editor, Father Terrien, writes to us that he is preparing a supplementary volume, which will contain an historical study of the Menology, an alphabetical list of all the Fathers and Brothers who are noticed in its pages, and especially a Methodical Index to all the facts related in the thirteen volumes which compose this great work. This volume is well advanced, and the author expects that it will be ready in a few months. To give Ours an idea of the value of this work we translate Father Terrien's circular sent out with these last volumes.

Allow me to call your attention again to a work which ought to interest every member of the Society, I mean the "Ménologe de la Compagnie de Jésus" par le Père Esteban de Guilhermy. It is true that we have already the Menologies of Fathers Niremberg, Andrade, and Cassani for Spain; of Fathers Nadasi and Drews for Germany; and of Father Patrignani for Italy, which are justly appreciated. Père Guilhermy thought, however, that something else was desired. Writing long after those we have named, he was able to complete their work and continue the biographies up to our own days and give proof that the third century of the Society was not unworthy to be ranked with those which have preceded it.

His manner too of writing these lives differs in several points from those of the older writers. Fathers Nadasi, Drews, Patrignani, and following their example, the authors of the various Menologies used in our Provinces have followed day by day the order of the year in grouping together under the same date the notices of the religious which that date recalls, whatever may be the Assistancy to which they belong. Père Guilhermy has thought it well to separate the different Assistancies, and hence to compose as many menologies as Assistancies. In this way each of the particular families which form the grand family of St. Ignatius has its own history, where are related, according as they are recalled by some noteworthy name, the different facts which have distinguished it.

This great work Père Guilhermy completed, at least in its outline; unfortunately he did not live to prepare it for the press. He published only the Assistancy of Portugal. Just at the time he was getting ready to review the other Assistancies in preparation for publication, God called him to himself. Superiors have judged that this work should be resumed, and entrusted Father James Terrien with this charge. As mere skeletons of many of the notices were all that was left by Father Guilhermy, these had to be completed and many others added. This work has taken ten years and is now finished by the completion of the Menology of the Spanish Assistancy. The whole series consists of thirteen vol-

umes, the price for the Portuguese, French and Italian Assistancies being 25 francs each, for the four volumes of the German Assistancy forty francs, and for the Spanish Assistancy with its three volumes, 30 francs. But a very few numbers of the complete work are left, so that those houses which may wish to procure copies should apply at once. Orders should be addressed to M. Parades, 29, Rue St. Guillaume, Paris, France.

The Discoveries of the Norsemen in America, With special Relation to Their Early Cartographical Representation. By Joseph Fischer, S. J., Professor of Geography, Jesuit College, Feldkrich, Austria. Translated From the German by Basil H. Soulsby, B. A., St. Louis, Mo.: B. Herder, 1903. Price, net. $2.

This is a translation, excellently well done by one who masters the subject, of Father Fischer's 'Entdeckungen der Normannen in Amerika.' The work summarizes the results of previous researches and adds some new, hitherto unpublished maps and details of great value. The English edition contains all the plates of the original and a greatly enriched bibliography. Its typographical make-up is really splendid. In view of the growing interest which is manifesting itself among our people in the early history of the continent, this valuable book ought to find an extensive sale in America.

Our readers will remember that in the March number 1902 p. 457, we called their attention to Father Fisher's discovery of the first map bearing the name of America. This map has not yet been published, but is announced for the near future.

THE CATHOLIC MIND. This is the title of a new fortnightly issued by the "Messenger" office. It appears on the eighth and twenty-second of the month and each number contains articles of permanant value, entire or in part, on some question of the day. The subscription is $1.00 a year. The following numbers have appeared up to March 22d: "Reform True and False" by Monsignor Von Keppler; "The Combes' Law of Proscription" by F. Brunitière; "The Holy Shroud" by Father Joseph Braun, S. J.; "Jubilee Sermon on Leo XIII." by Father T. J. Campbell, S. J.; "Christianity according to Harnack." The subscriptions already received make it sure that it will meet expenses the very first year. A second edition of the first number, "On Reform True and False," has been issued.

FATHER EUGENE MAGEVNEY has written two new essays for the "Pedagogical Truth Library" published by The Cathedral Library Association, 534–535 Amsterdam Avenue, New York.

In these two newest brochures on Education he carries the results of his studies up to the beginning of the last century —through the Reformation, and through the period in which the accepted lights of pedagogics flourished. In "The Reformation and Education" he proves with facts and figures that the Reformation, instead of encouraging Education, strangled it. The contending currents of human thought and activity are well and shrewdly estimated and the figure of the Reformer suffers some impairment as the boasted savior of Education.

In "Systems and Counter-Systems of Education" the beginnings of modern practice are investigated and the value of Catholic suggestion is traced in the methods of Pestalozzi, Froebel and other formulators of methods. Catholic pedagogic ideas, about which so little is said, and so little is known, are shown to have been first in the field and to have directed and established improvements in methods which have been appropriated by others.

THE CATHOLIC TRUTH SOCIETY OF CHICAGO, under the direction of Father Sherman, continues to issue its useful tracts. The last one to come to us is "Mixed Marriage" by Father Charles Coppens, reprinted from the October "Messenger" by special permission. This Society has distributed 245,000 pamphlets, of which 50,000 were given away freely. It has also begun the issue of "Golden Gleanings," a vest-pocket set of booklets of a devotional character. The first of these to be issued is Father Boutauld's excellent and well-known "How to Converse with God." "Words to the Worldly," and "Conformity to the Will of God" are announced to follow. The price is but five cents for single copies; $3.00 per hundred.

SABETTI-BARRET. The new edition of this Moral Theology is selling rapidly. Pustet, the publisher, announces that at Christmas five hundred copies had already been sold.

FATHER SPALDING has published a new book called "The Sheriff of the Beech Fork." This is a sequel to "The Cave by the Beech Fork," published more than a year ago. It is said to be even better than the "Cave," and will doubtless be of equal interest to boys, which is saying a great deal . . . . It is published by Benziger and the price is eighty-five cents.

ACKNOWLEDGMENTS.—From Father Galanti, S. Paulo, Brazil: "Compendio de Grammatica Ingleza;" "Compendio de Historia do Brazil," Tomo I. et II.

Letters and Notices. English, French, Austrian, Australian and Spanish Messengers. Mittheilungen.

Relations d'Orient; Chine et Ceylon; Zambesi Mission Record; Angelus.

The Georgetown College Journal; The Xavier; Holy Cross Purple; Redwood; Spring Hill Review; Mangalore Magazine; Stonyhurst Magazine; Mungret Annual; The Xaverian; Catholic Herald of India; St. Ignatius Calendar, San Francisco; Pacific Calendar; Gesu Calendar of Philadelphia; Fordham Monthly.

Province Catalogues of all the Provinces except Rome, Galicia, Portugal.

From Father Jacques Terrien, St. Helier, Jersey, Channel Islands, "Le Méneloge de l'Assistance d'Espagne" 3 vols. in 4to.

From Father José Algué, Manila, "Bulletin of the Philippine Weather Bureau" for July, September, October; "Report on the Seismic and volcanic Centres of the Philippine Archipelago" by Father Maso, S. J.

OBITUARY

Father Henry M. Calmer.

Father Henry M. Calmer died at the St. Louis University on the twenty-fourth of December, 1900. He was in the fifty-fourth year of his age, having been born in the city of St. Louis on the sixth of August 1847. He first attended the parish school of St. Joseph's (German, Jesuit) Church, and from there passed to the St. Louis University. On the eleventh of August, 1863. he was received into the Novitiate at Florissant, Missouri, being then sixteen years of age, and having completed the class of Poetry.

At the end of his juniorate, in 1867, he was sent to St. Louis where he taught one of the Commercial classes for a year. During the two following years he taught the class of Poetry in Cincinnati, and then, during one year, the class of Rhetoric in the same place. In 1871 he went to Woodstock, Maryland, to begin his philosophy. At the close of his philosophy he was sent to Cincinnati for one year to teach Poetry; and then entered on his course of theology at Woodstock, where he was ordained in 1878. In 1879 he was again teaching Rhetoric in Cincinnati, and in 1880 went to Florissant to make his third year, during which he was also occupied as Professor of the Juniors.

In 1881, Father Calmer was sent to St. Louis. He taught the class of Rhetoric three hours a day, lectured in the Post-Graduate Course, and lectured on Sunday nights in the church from October until May. In this kind of work he was occupied during the last nineteen years and four months

of his life. After four years in St. Louis, he went to Cincinnati, where he taught Rhetoric or Philosophy and lectured on Sunday nights for eight years, until the summer of 1893. He then discovered that he was breaking down. The disease which eventually carried him off, diabetes, had begun to make progress. The physician advised a cooler climate, and for the year 1893-94 we find Father Calmer marked in the Catalogue as resident in Chicago and *Censor librorum.*

But in the following year, 1894, and for four years, until 1898, he was teaching Philosophy and lecturing again in Milwaukee. At this time his health began to fail manifestly. However, he wished to have an occupation ; and as the lecture work was the kind most in keeping with his tastes and habits he was sent to St. Louis to lecture in the church and to take charge of the Young Men's Sodality. Much out door life helped to combat the disease, which, nevertheless, was always gaining ground, and in the middle of the second year, on Christmas eve 1900, the end came.

During this last year and four months Father Calmer was at times, and for periods, unable to attend to the meetings of the Sodality which were held a block away from the University ; but Sunday night always found him in the pulpit. On Sunday, December 9, there was a strange hesitation in his speech, a seeming rebellion of his very responsive memory. It was his last lecture. During the week he took to his room. He received the last sacrament on the 19th and died five days later.

Father Calmer's life is a very good illustration of what can be accomplished in the Society by steady work. Of course, he had the foundation-gift of a marvellous memory, but with that memory he applied himself to work. In his lectures he simply popularized the course of dogmatic theology which he had received in Woodstock, following the text of Cardinal Mazzella and Father De Augustinis which he had used in class. He had in the end, I think, five different courses of about thirty lectures each, all written out in full ; and the matter was so divided that each lecture took one hour in the delivery. With all this Father Calmer was occupied as the other Fathers in occasional lectures, teaching, preaching, giving retreats, hearing confessions and especially in the instruction of converts. In this work he was very assiduous, and perhaps very few of our Fathers have given individual instruction to so many. He was likewise occupied with the boys' Sodalities in the college, and established the Alumni Association in Cincinnati. And he was, withal, one of the best classical scholars in the Province.

Father Calmer entered on his life-work at a time when the Province numbered only 325 members. It now has more than 500 members. The outlying residences have been given up and the colleges have not increased in proportion with the membership. Work, consequently, has been divided, and

leisure has been secured, giving to all an opportunity of endeavoring to do more efficient work than was done before. Father Calmer's spirit of industry may well be set before all as a spur to the more perfect service in the more and more limited sphere in which each one will be placed by the new conditions.

As a religious, Father Calmer was docile, quiet, simple in his manner, and always ready to take up any extra work that was assigned to him, and the simplicity of his character made for him many friends outside of the Community.—R. I. P.

Father William Spillmann.

Those who knew Father Spillmann at any period of his long life will readily agree that the spirit running through and actuating it down to the smallest details is well set forth in the motto "Laborare et orare." At his death on the third of March 1902 in Kingston, Jamaica, he had exceeded by a year and a half the allotted span of three score and ten, and, in all that length of days what a fulness of harvest in deeds which only prayer and zeal and self-sacrifice conjoined could have brought to pass with such unvarying continuity. He fulfilled and thoroughly the words of Scripture: "The understanding of man is gray hairs and a spotless life is old age." (Wisdom, iv. 8, 9.)

Born on the thirteenth of October, 1831, near Glatz, in Silesia, the second of fourteen children, he recognized early the heaven-sent vocation to the priesthood. His family, although not wealthy, seems to have been fairly well-to-do, and able to afford him, probably, however, with some little sacrifice, the means of pursuing his preparatory studies. To the very end he spoke with the greatest affection of his parents and the others who comprised the home circle. Two of his sisters entered the religious life, and one of them, Mother Siegfrida, Superioress of a convent in Bohemia, still survives. On the thirteenth of June, 1855, Father Spillmann was ordained priest at Breslau by the Prince Bishop of that city, Heinrich Foerster. It may be interesting to note that this prelate was one of the two Bishops on whom Pius IX. conferred the pallium, usually the exclusive mark of Archiepiscopal jurisdiction. For six years Father Spillmann worked devotedly in the secular ministry. He was chaplain and country pastor during that time, and from hints gathered here and there from his conversation, his unsparing zeal must have marked him out even then amongst the earnest clergy of his diocese. A desire to complete his sacrifice led him to apply for admission into the Austrian-Hungarian Province of the Society. Indeed this application, long in mind, had been delayed by his father's death some time before, and the difficulties consequent upon it, which threw upon him a por-

tion of the responsibility in the support of the family. He was received on the tenth of October, 1861, the Feast of St. Francis Borgia, and after the novitiate and a year spent at Innsbruck in reviewing his studies, was employed for some years in the colleges of the Province as prefect of discipline and director of music. His musical talent was of a high order and from this on was never allowed to lie dormant. At a later period he often referred to his dear boys in Austria and waxed eloquent in praise of their cooperation with the musical programmes prepared for them. The college band at Kalksburg must have been a phenomenal one and the experience which Father Spillmann acquired in its direction enabled him ever afterwards to manifest a familiarity with almost every kind of musical instrument. Himself a real artist on the violin and the cello, his skill remained to the very end. His voice, too, was a splendid one and this gift also, wonderful to relate, was scarcely lessened, even when declining years came to add their burden to his failing strength.

His health appears to have suffered to some extent from his labors in his own Province, and, in all probability, this explains, at least partially, the disposition made of him by Superiors in the latter half of the year 1879. He had volunteered and been accepted for the Australian Mission, but, at the last moment, the orders were countermanded, and when in September of that year he set out from Prague, where he had been stationed, for London, it was in company with Father Florian Franc, who was to be his substitute in Australia, while he himself was destined for the West Indies.

Father Thomas Porter, the Vicar Apostolic and Superior of the Jamaica Mission, gave a hearty welcome to the newcomer, and, despite the latter's necessarily imperfect acquaintance with the English language, put him to work at once, as the registers of Holy Trinity Church, Kingston, testify. Father Spillmann's first baptism bears date October 29th, 1879. If he could only have foreseen how many he was thus to regenerate in the more than twenty-two years of apostolic labor, which were to follow in this tropical island of the West. Only Father Dupont, who was his co-laborer during the first half of that period, will be able on the Judgment Day to gather together from Jamaica a greater number of his children of the font, and Father Dupont's work in the same mission field extended through double the time, namely, forty-five years.

We borrow from "Catholic Opinion," Kingston, April, 1902, the summary of the good Father's labors :—

"Father Spillmann's rich and melodious voice was a great attraction in the services of Holy Trinity Church. For over twenty years he directed the choir and trained them to sing the beautiful but difficult Gregorian music of the Catholic Church. . . . . His talents and learning command our res-

pect and admiration and it is with deep regret that we realize the loss the mission sustained in his death; but it is to his virtues and merits as a model priest and Jesuit that we pay an affectionate tribute. He shrank from no work however tedious, taking upon himself the most fatiguing tasks to spare his brother priests. Gentle and guileless he had a kind word for all; in the prison which he visited daily his presence was welcome to the poor social outcasts; his self-elected office was to go to the house of mourning and accompany with the prayers of the Church, the funeral of Catholics of every grade of life. He was ready at all hours of the night and in all weathers to answer the summons calling him to the bedside of the dying Catholic; he was the first to hear and to respond to that knock which nightly rouses the priest from his well-earned rest; the first at church to offer daily the early Mass, and then he would spend hours in the confessional guiding, encouraging and consoling his numerous penitents. Father Spillmann's work was very varied; he kept the record of deaths, was Director of the Catholic Burial Association, Director of the Living Rosary. The flourishing country mission at Above Rocks owes to him its present substantial church building, and some months preceding the death of Rev. Father Porter, the Vicar Apostolic, he acted as Superior of the mission. He was chaplain for years at New Castle, the military station, and it was the wonder of all to see this venerable priest, in spite of advancing age, fulfil satisfactorily a programme which would have tried the strength of younger and more robust frames."

Father Spillmann's death was of a piece with his life. Though ailing for some months with an acute disorder of the stomach, he had held on and insisted on going through with his share of labor. Only a few days before the end did he take to his bed. When it became clear that he was probably never to rise from it again, he asked to be left alone, as far as possible, that he might have more time for prayer. Never a word of complaint escaped him, though his sufferings were extreme. His devotion to our Lady had always been marked and it shone out, especially, in his last moments, when the repetition of the "Ave Maria" or the "Salve Regina" by one of the Fathers who were assisting him, was clearly a cause to him of great consolation. Even when his lips failed to give forth any sound for accompaniment, their movement showed that his heart was still praying. With him now in this supreme moment, it was as ever—"Laborare et orare." And so he passed away. Almost the very last sign of consciousness had been bestowed upon the renewal of vows, the words of which had been repeated for him. At the instant of death his features suddenly changed their expression of intense pain to one of ecstatic joy. It was as if a wave of beautiful sunshine had rolled in upon them,

and Father Spillmann's brethren, who were kneeling by, felt that it was a symbol of the well-earned reward which had come at length to this veteran of Christ. May our end be like unto his.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From October 1902 to March 1903.

	Age	Time	Place
Fr. Burchard Villiger	84	4 Nov.	Philadelphia, Pa.
Fr. Edward A. Higgins	64	4 Dec.	Cincinnati, Ohio
Fr. George A. Hœffer	45	15 Dec.	Chicago, Ill.
Fr. John L. Setters	72	10 Jan.	Chicago, Ill.
Br. Vincent Blatter	67	11 Jan.	Grand Coteau, La.
Fr. Joseph Heidenkamp	73	14 Jan.	Mobile, Ala.
Fr. Joseph Desribes	72	19 Jan.	Fordham, N. Y.
Br. John D. Kenney	27	1 Feb.	Georgetown College, D.C.
Br. John Dipple	67	5 Feb.	Milwaukee, Wis.
Mr. John Clements	25	14 Feb.	Spring Hill, Ala.
Fr. Aloysius Bosch	51	15 Feb.	Omaha, Neb.
Mr. Joseph Perry (Novice)	...	23 Feb.	Helena, Mont.
Fr. Maurice Ronayne	75	4 Mar.	Fordham, N. Y.

Requiescant in Pace.

VARIA.

BELGIUM. *Death of Father Gerlache*—This Father, for the repose of whose soul Masses and prayers were ordered throughout the whole Society, was a distinguished Benefactor to the Belgian Province. He died at our college of St. Aloysius, Liège, on September 23d after a long illness. His uncle, Baron Gerlache, was president of the national congress that broke the Dutch yoke and gave to Belgium the constitution of 1831, which still exists. Father Gerlache's father was a deputy in the General Council of the Low Countries, and being a pronounced nationalist, had, for that reason to emigrate to France, where the future Jesuit was born. He studied at the University of Louvain. Having entered the Diplomatic service, he was sent first to London and afterwards to Rome, it was while in this latter city that he resolved to enter the Society of Jesus, and was subsequently received into the novitiate of the Belgian Province at Tronchienne. In 1871 he was sent to Liège, where he devoted the thirty remaining years of his life to the direction of youth, especially students and young men of the laboring and industrial classes.

BUFFALO MISSION.—*The Indian Mission in South Dakota.*—Father Digmann, whose letter descriptive of this mission will be found on page 329 of the present number, writes to us from the Rosebud Agency, on March 6th as follows :—"Since February I have been allowed to take up my visits again. The Episcopalian Deacon was there too, to lay his hands on quite a number of pupils I claimed, saying, that they belonged to his Communion. The Superintendent pleaded indifference and even said : "I only want to execute the orders of the Department ; if they tell me to hand over to you the whole school, I'll do so. Get a written order from the parents, to what church they want their children to go, that will settle it."—The death of our good Father Aloysius Bosch Superior of the Holy Rosary Mission Pine Ridge Agency was a blow to our Indian Missions that will be felt for a long time. Our only consolation is the holy will of God, who does not need us, and who "does not die."

CALIFORNIA. *Santa Clara College.*—Father Bell, Professor of Physics, has succeeded in sending signals by wireless telegraphy from Santa Clara College to St. Ignatius College, San Francisco. This is a distance of forty miles and

equivalent to 400 miles over the sea. For this purpose he has used a coherer of his own invention and received the message by a long distance telephone. An ordinary Bunsen battery of eleven cells was used. Father Bell has invented a new receiver which he claims is more delicate than any yet made.

"Redwood" is the title of a new College Magazine issued by Santa Clara College, the first number appearing with the new year. It is elegantly gotten up and is in every way worthy of the college Among the illustrations in the first number is a half tone of General James F. Smith, United States Commissioner and Secretary of Education in the Philippines. General Smith is an alumnus of the college of the class of '78. The March number announces that an offer of two hundred acres of land and five hundred thousand dollars have been made to the faculty of St. Clara by the people of Sacramento if they will move the college to that city.

St. Ignatius College, San Francisco.—A new Gymnasium has been erected at a cost of $20,000, the money being furnished through the efforts of the College Athletic Association and the members of the men's Sodality, assisted by the faculty. It represents the first building of those which the Sodality intends to erect, a Sodality hall, etc., on a corner opposite St. Ignatius'. The building is in the classic style, of brick covered with cement. The gymnasium proper is 60 by 105 feet in size, with a running track having twenty-one laps to the mile. The whole building which fronts on Franklin Street, covers a space 102 by 145 feet. The gymnasium is furnished with all kinds of baths, needle and shower, and a swimming tank 15 by 50 feet in size. The view from the visitors' gallery controls both the running track and the gymnasium floor. There are two billiard rooms with four tables, a large reading room and two bowling alleys. The handball courts, just completed at a cost of $3000 could not be improved upon. The regulation court is 24½ feet wide and 60 feet in length. The single court is 19 feet wide and 60 feet long. The walls are 30 feet in height, lighted by immense skylights 40 by 12 feet. The floors and the wall are of the finest tongued and grooved lumber, and plate-glass windows so arranged that a view can be had of every part of the court, are provided for seeing the game from the outside.

CANADA. *New recruits from France.*—Owing to the persecutions in France, our Mission received these last months seven exiled Fathers. Three of these are stationed at St. Mary's College as professors or preachers, one teaches our Juniors at Sault-au-Récollet, another is *Operarius* at Quebec, the two others have been added to the missionary band of Montreal. One of these last is good old Father Ponche, al-

already known to us from a few years of zealous work in this country about fifteen years ago.

The Scholasticate.—Those who knew our Scholasticate on Rachel Street some years ago, would be quite surprised to find what great improvements have been made. There has been a general brushing up and brightening of the interior: hard-wood floors have been laid all over the house, and doors, fan-lights and the wood-work facing the lower hall have been painted white and enameled. The cellar has been dug out and a new and most modern system of baths installed at one end. Fine asphalt floors have been laid, and the work of making this whole portion of the building serviceable is being pushed forward with all speed. The foundations of the old house have been renewed and steel supporters take the place of the wooden ones in the refectory. Father Rector has also had the walls hung with copies of the great masters of religious art.=Our Theology classes are attended by several young scholastics of the Congregation of Viators, who reside near enough to make their coming and going not inconvenient for them.

The Novitiate.—Our Master of Novices, Father Lecompte, on account of poor health was sent to Manitoba in the fall. He has improved so much, that he will shortly be able to return and resume his work. In the meantime Father Jacques Dugas, Socius, is acting Novice-Master.

The Apostolic Delegate.—Monsignor Sbaretti, Apostolic Delegate to Canada, is, at present, visiting the various Catholic religious institutions of Montreal. On March 10th he was given a brilliant reception by the Fathers and students of St. Mary's College. The Philosophers, here at our scholasticate, are preparing a "Disputatio Menstrua," to which they propose inviting the Delegate as well as the Archbishop, the Canons and principal clergymen of the city and surrounding dioceses. Monsignor Sbaretti has promised to be present, and expressed his satisfaction at this congenial manner of doing honor to the representative of the great Leo.

Lectures on Apologetics. Father Louis Lalande inaugurated on the first Sunday of Advent a series of lectures on "Faith and its Practices," to be given every Sunday night in our church of the Gesù. These lectures consist in a familiar exposition of the religious dogmas and duties and a refutation of the worldly objections against them. Great fruit is expected from these lectures especially among the cultivated class of society.

St. Mary's College. L'Academie Francaise.—Our debating society, "L'Académie Francaise," is now having its golden age. Our forty "immortels" enjoy much their weekly reunions. Even some of the professors and prefects, having once attended a meeting return every Sunday. During

the month of November the Academy had an opportunity of displaying the ability of its members. Invited by the "Union Catholique" to take their turn in order of the meetings of that Society, the council of the Academy agreed to give a public debate. The question to be solved was: "Shall we preserve our distinct nationality?" Owing to the fact that this subject had already been discussed in a previous meeting, many arguments were omitted which had given occasion to eloquent movements. Nevertheless the discussion, for a great part quite extemporaneous, aroused strong interest and cordial sympathy in the large audience.

The present moderator of the Academy leaves, at least apparently, to the initiative of the officers the direction and work of the Society, and there lies the secret of its flourishing state. So the boys learn to think and act of themselves, which is so important in after life. This is of course a part of education which young men feel inclined to take upon themselves provided the masters rely upon their capacities and consider them as future men: so they acquire initiative. And some of our Academicians evidently get initiative. This young philosopher, for instance, who in his leisure hours has composed not less than three plays, of which one, represented on the eve of St. Catharine, revealed in its author a real "vis comica." Now they are at work preparing a public entertainment on "Montreal in the past, present and future."

Reflecting Telescope.—The "Scientific American" under date of Jan. 24, 1903 contains a long and interesting article descriptive of a large reflecting telescope built by Father Garais of the Jesuit College of Montreal. The spherical mirror of this telescope is in point of size the third in North America being excelled only by those of the Yerkes and Lick observatories. The article states that no little admiration is due to the man who has not only designed the whole and constructed the principal parts of so intricate an instrument, but who has moreover with his own hands erected the machinery required for its production. The article is accompanied with five illustrations showing the Jesuits engaged in their work.

Manitoba. St. Boniface College.—Considerable improvements have been made this past year. The main building, built in 1882, is 120 feet long and 60 feet wide, with four full stories. A wing has just been added, 75 feet long and 58 feet wide, of the same height and style as the main building, and forming together with it the most spacious educational establishment west of Toronto. The enlargement has been made necessary by the rapid growth in college attendance of late. For the past two years the overcrowding had been painful. Now there is ample, though by no means excessive, accommodation for the 170 students who fill the college halls. The situation of Ours at St. Boniface has been at last firmly established. Until three years ago our situa-

tion was so precarious that we could not count on the continuation of the college. The building was merely lent to us by the diocese and we had no certainty of acquiring it. By the arrangements now made the college has been given to us for the purposes of education and entire liberty granted in its administration. A large farm of 350 acres has also become our property and its revenues will aid materially for the maintenance of the college. St. Boniface is the only Catholic classical college in the whole west of Canada and as these regions are now entering on an era of prosperity unexampled in the annals of the country, our prospects are very bright. We have in our hands the direction of the higher Catholic education, and the success of the College in the University examinations has given it standing of great influence. What will add to this probably is the preparation given to our students in the study of the classics to enable them to compete for the Rhodes Scholarships at Oxford. For this a knowledge of Greek is necessary. Now of late years almost all the English-speaking universities have ceased to make a knowledge of Greek necessary for a degree. In Manitoba University the change was made twelve years ago. St. Boniface never accepted that change; all its students must take Greek. It has also won the Greek scholarship more than half a dozen times in ten years. One effect of the competition for the Rhodes scholarships will be to make Greek once more a popular study and our students will be the best fitted to undergo the examinations.

In memory of Fathers De Brebeuf and Lallemant a church has been erected at Penetanguishene, Ontario. It will be remembered that Father Jones, last summer discovered the place of the martyrdom of these Fathers in Simcoe Co., Ontario (See *Letters* October, 1902, p. 294). For this church, which is in the vicinity of their martyrdom, money was collected in Normandy and Canada.

The Chinese.—The work begun among the Chinese as recorded in your last number, is at a standstill for the present, so far at least as Ours are concerned. The Celestials are rapidly increasing in Montreal, some of them having their wives and families with them, a thing quite unheard of some few years ago. However, no effort proportionate to this increase is being made to convert them. Our separated brethren offer them inducements in the shape of Sunday-school classes, in which English is taught them by genteel and attractive young ladies, after which the amused pupils are dismissed with hymn books and bibles and promises of laundry-work, if they remain faithful in their attendance. All these efforts do not retain the catechumens, and not unfrequently it was these very ones who came to our house in search of "baptism." In one of our Catholic churches it seems that instruction was given them in their own tongue by a salaried Chinese interpreter. This does not seem nec-

essary here in America, as most of them have soon a fair knowledge of English and are rapidly acquiring more. The priest can thus, especially with the help of pictures and illustrations, which both delight and impress them, make the mysteries and fundamental truths of our faith fairly clear. Besides, he has thus the consolation of knowing that the doctrine is correctly communicated and that his neophytes are not given erroneous notions by an instructor whose teaching he cannot understand or consequently control. Some few of the clergy are very suspicious of the Chinese, possibly too much so. At the same time it is strange that, as a rule, only the *owners* or 'bosses' of laundry-shops seem eager to be baptized. The pecuniary advantages of such a step cannot of course have escaped such shrewd observers as the Chinese are, living as they do among a most Christian people. Hence the suspicion that baptism is for them merely a business investment, from which they have nothing to lose and likely a good deal to gain. One guarantee is their assiduity in attending Catechism class and their readiness to lose a portion even of working-time in order to learn their prayers.

CHINA. *Mission of Nankin.*— Father Frin writes to us from Zi-ka-wei as follows: "Our last campaign has been successful as may be judged from the increase of the Christians and still more of the Catechumens. Never, however, have we been so tried by sickness and death. We have recently lost thirteen of Ours, all priests; most of them struck down in their full strength and usefulness. The chief cause of this has been cholera and other plagues that have been raging for five months at Shang-hai and in the country at large. With more clement weather the ordeal is passing over and our health is improving. Father Loail, our Superior, has come back from France and has brought with him a reinforcement of ten missionaries, most of them young priests. Hence the prospects for our new campaign look excellent. Of course all the Fathers have their work at heart and are full of hope and confidence. The recent war has done away with prejudices and opened the eyes of many, so that the people in several places show a real and earnest desire to become Catechumens. I speak only of our Mission of Nankin, for our Fathers in the Pe-tche-li, as generally in the North, have to deal with special difficulties such as you may have read of in the recent outbreak of the Boxers in their districts.

Death of Father Zottolli.—From Zi-ka-wei, Shanghai, comes news of the death of Father Angelus Zottolli, at the age of seventy-six years. Though Père Zottolli was comparatively unknown to the outer world by reason of the modest and extremely retired life he passed, yet it is doubtful whether any other European has ever attained to his immense and exact knowledge of Chinese literature. He was closely engaged

at the time of his death upon a universal dictionary of the Chinese language, practically covering the whole vast field of classical literature and belles lettres. The printing of these ten or twelve volumes will be a colossal undertaking, before which even the special resources of the Jesuit establishment may well shrink, but which it is hoped in the interests or science will ultimately be accomplished. Père Zottolli's cursus of the Chinese classics, translated into Latin, alone entitles him to renown. It has been styled "a landmark in the history of Chinese philology." Mr. Legge, formerly a Protestant missionary in China, and probably the first sinologist of our times, says that in this great work of Father Zottolli "the scholarship of the earlier Jesuit missions has revived." ("Sacred Books of the East," vol. 27.) Like most of his departed colleagues in China, he worked hard up to within a few hours of his death. His Chinese name was Chao Te-li, and he enjoyed a great reputation even amongst the native literati.

Father Dahlmann, who for several years studied ancient Chinese in the University of Berlin, has arrived at Zi-ka-wei to continue his researches in China. Within the last years he has published various works, particularly on Buddhism and the ancient philosophy of India, which have been highly praised by the leading Orientalists, as by the Oxford Professor Max Müller.

Zi-ka-Wei Observatory—We are indebted to the Director of this observatory for its "Calendrier Annuaire." Along with an astronomical and civil calendar it contains matter of much interest, as a list of the ports now open, the French consuls the latitude and longitude of the chief towns, population and the Catholic Missions.

Macao.— At Macao we are still holding out in the seminary, the old college from which Ours were expelled by Pombal. Macao was free from the plague last year, but the plague hospitals were in use for cholera patients. The latter is the more dreadful malady, more rapid, less amenable to medicine, and causing greater suffering. We were spared in the seminary, but it broke out in the orphan asylum and carried off ten victims in a week. One sister, an Italian was among the number. The patients were sent to the hospital, as soon as attacked, and the second day the medical authorities and the government took fright and went to the extreme of ordering the whole community to leave the convent. It was only a temporary visitation, and was all over in about ten days. In the city the Chinese were naturally the principal sufferers; the temporary hospital which had served for plague patients in previous seasons, was not large enough for the demands upon its capacity, and another of equal dimensions was run up along side of it. I visited it several times, but alas, not much can be done for a poor pagan in the grip

of the cholera. My ministry was confined to baptising a few infants, which I had to do more or less on the sly, for fear of being accused of practising incantations. Their hospital is on Chinese territory and is managed entirely by Chinese.

In spite of such visitations, Macao is on the whole a very healthy place, and the climate is the most agreeable that I can imagine. Moreover it is only of late years that these visitations have begun, and it is to be hoped that their annual recurrence will not be an affair of long standing.

I should like to take this occasion to express my sincere regret for a certain expression of mine in a letter published some time ago in your *Letters*,—a disparaging expression with regard to the noble work of the class room. Not that I think any importance is attached to what I may say, or that any one will remember the remark, or think of it again after it is once heard; but I feel a certain remorse for having used an epithet depreciatory of a work so dear to the Society, and so important as to be the first object of attack for our enemies. Besides, it would ill become one who owes so much to his old masters, remembered so gratefully and affectionately, to speak at all disparagingly of a work to which he is personally so much indebted. I am myself happy to be still a teacher of little boys.

Paul Siu.—Next year will be the tercentenary of the baptism of Father Ricci's great convert, Paul Siu, of whom I have often spoken, both in the *Letters* and in the *Messenger*. He is buried near the residence of the Fathers at Zi-ka-wei, and they intend celebrating the event with great pomp. They had the consolation recently of baptising one of his descendants, the chief of the Zi-ka-wei branch of the family, on his death-bed. He died with great consolation, exhorting his children and grandchildren to follow his example in embracing the religion of their illustrious ancestor. The Fathers are going to celebrate the centenary as solemnly as possible, both to honor the memory of such an illustrious Christian and zealous protector of the early missionaries, and to give publicity to the beautiful example of such a devout and saintly Christian in the highest offices of the empire.—*Fr. Hornsby.*

CUBA. *College at Cienfuegos.*—Father Hilario J Retoloza, whose name is inseparably connected with the history of this college, which he has governed as Rector for the past fifteen years, has been sent to Mexico. He has been replaced as Rector by Father Errasti, formerly Minister.=The June examinations were a splendid success. Only three failures in the whole college, two in Geography and one in Mathematics, in spite of the rigor with which the Santa Clara examiners proceed. The Director of the Provincial institute, unfortunately an unbeliever, but at the same time an honest, outspoken gentleman, bestowed the highest pos-

sible praise on the college in a discourse delivered before a select audience on occasion of the distribution of prizes. He said the college was a model, a credit to the new Republic, and strongly recommended it to all.

On September we had half a dozen boys examined by the Professors of the Institute. It was an examination which must be passed before entering the classical course, and comprises Grammar, Geography, Arithmetic, Geography and History of Cuba, History of America, English, elements of Geometry, Botany, Zoology and Hygiene. All passed an excellent examination. In the last week of September three of our boys went up for the degree examination. They were examined on all the different matters studied during the five or six years of the classical course, and had seven Professors of the institute of Santa Clara to stand against. They were all successful, scoring a brilliant victory in Grammar, Geography, Univ. History, Arithmetic, Algebra, Geometry. Trigonometry, Rhetoric, Literature, Philosophy, Civic Instruction, English, Physics, Natural History and Chemistry. Two of them entered the Havana University lately, and the third is now a boarder at Spring Hill College. An ex-Jesuit here, and I may add a deadly enemy of the Society has charge of a school, and does his best to deprive the college of the reputation it has so justly acquired. But he is the unhappy victim of his own malice. The examiners are well aware of his underhand work, his pupils generally fail in the examinations, and this year not one of them got through Our college is increasing in numbers, last year the boarders numbered 34, and the day scholars about 150. At present we have 45 boarders, half a dozen half boarders and some 160 day scholars. A large increase is expected after Christmas, and there are hopes of a prosperous year, thanks be to God. In two years the college has doubled the number of its students, and this in spite of the activity of our enemies, and the ruined condition of the island. Were it not for pecuniary difficulties the college would in one year count as many boarders as formerly when Spain held the "pearl of the Antilles."—*Mr. J. Buckley.*

ENGLAND. *Oxford.* — The grey old house, formerly Clarke's Hall, now Pope's Hall, with its Jesuit colony, seems to have become as much of an institution at Oxford as the adjoining College of St. John's. It is the fashion at the University to admire nothing, and to show emotion nowhere, except perhaps over games. We benefit by this Stoic attitude. Nobody seems to mind our presence. On the contrary, our twelve scholastics are decidedly *gratæ personæ* to their tutors; and tutors, as every one knows, are the people at Oxford whom it is most important to conciliate. Our position and character, and the successes with which God has blessed our labors in the Schools, must afford food for reflec-

tion to some minds, and argue that the Church and the Society is not altogether the "anachronism" which so many Oxonians dub her. Living at Oxford, one can hardly feel sanguine about the conversion of England. There is an extreme dislike in the University of any show of authority over religious belief. The explicit statements of the New Testament are no longer received, even by clergymen, as final and of their own nature irrefragable. It is generally considered bad form to talk of religion; any earnest discussion of any subject vital to the higher interests of mankind is deprecated as too painful a topic. In philosophy, lecturer contradicts lecturer and tutor disagrees with tutor. The modified Hegelianism of T. H. Green still maintains its ascendancy; and Hegelian phrases are reeled off by candidates writing in the Final Schools,—happily, I believe, often with very faint appreciation of their real significance. Green's ascendancy however is said to be threatened by Mr. F. H. Bradley of Merton, author of *Appearance and Reality*. Bradley is exceedingly difficult to understand; but, so far as one may speak of him, he tends to get rid of "substance" and "person" entirely; he has a horror of potential being; and considers that the only way to escape all contradictions in thought is to resolve everything into "experience." Mr. Bradley is much less favorable to Christianity than Green was. Still I think he will do good. His obscurities and his startling negations will hurry on the reaction in favor of Aristotle which is already setting in. One easily falls into the mistake of supposing that Aristotle is not known at Oxford. On the contrary, not only his Ethics and Politics, but the Organon, and even the Metaphysics and *De Anima* are read with close attention by the best minds in the University. There is an Aristotelian Society existing for that purpose. Amid the Babel of thought there is a great deal of sound thinking at Oxford. Myself I have listened to many a lecture, that might have been delivered with advantage, every word of it, at St. Beuno's or St. Mary's Hall. Sometimes even one hears statements that make excellent illustrations and explanations of the Spiritual Exercises. No, Oxford thought is not all bad; and even in its very raving there is hope of its return to sanity. Sane or insane, we must deal with it, if the Society is to do much good among the intellectual classes in England.

St. Bueno's. A Literary Degree for a Scholastic. — The "Tablet" makes the following comment on the success of Rev. Henry Irwin, who is now in his second year of theology at St. Beuno's, in obtaining the degree of Doctor of Literature at the London University: "Since the University was founded about a dozen men in all have gained this distinction. It is the first which has been accorded in the Branch of Economics, and it bears testimony as well to the spirit of impartiality in

the action of the University as to the ability of Mr. Irwin in his Essay on Interest." As the *Tablet* goes on to state, "his previous course in the London University is amongst the most brilliant of the many Stonyhurst men who have achieved high distinction there. In 1893 he won the first place in Latin Honors in the Intermediate Arts Examination. In 1894 he again took Honors in Classics at the B. A. In 1896 he took his M. A. in Classics. In 1898 he repeated the operation, taking a second medal in Mental and Moral Science and Political Economy. His Essay when published will be a most welcome and valuable Catholic contribution on this difficult subject from the historic, economic, and theological points of view." It is worthy of note that the author's brother, Father Francis Irwin, also a student at St. Beuno's and in his fourth year's Theology, has written an article in the *Pall Mall Magazine* for December on the *Taming of wild birds*, which has been so approved by the editor, as to secure the usual handsome pecuniary acknowledgment.—*Letters and Notices.*

The Redemptorists appreciate the Society.—The following letter gives us the exact terms in which the Very Rev. John Bennet, the Provincial of the Redemptorists, expressed to our own Father Provincial in the name of his brother-Religious, their appreciation of the action of the Society in the legal cases recently recorded :—

Dear Father Provincial.—I have received your most gracious letter and can only say that I am greatly touched, as I am sure all our Fathers here will be, at such a recognition of our little act of fraternal sympathy.

We have been intensely interested in the battles or series of battles, that you have lately had to fight, and we feel that you have done us all an immense service. For that, and for all that the Society has done before, we owe more than we can ever pay.

Believe me, dear Father Provincial,
Yours most faithfully in Christ,
JOHN BENNET, C.SS.R.

St. Mary's, Clapham,
Sept. 12, 1902.

Father Vaughan's Preaching in the streets of London.—A letter from St. Beuno's tells us that Father Bernard Vaughan having resolved to evangelize the London poor, with the approval of Superiors, obtained permission from his brother, the Cardinal, to carry on his work in the most wretched quarter of the East End of the City. Here some Catholics are found, but the population consists chiefly of Jews and people without religion. He has his head-quarters on the Commercial Road, where he has a very small room in which he cooks his meals and sleeps while on his missions to these poor people.

He says Mass at a Convent in the neighborhood. As is evident the Father has no church, but his ministry, which at present, is limited to preaching and catechising, takes place on the streets or rather in the alleys or court-yards. The following is his plan: As soon as he arrives he rings a small bell, which is the signal for the children's catechism. As he is well known, the little ones hasten to answer the call; you can easily guess the various means he uses to attract them. The catechetical instruction concluded, he preaches, after having first asked his audience what subject would please them most. The preacher's eloquence, it seems, is exceedingly attractive and effective; add to this his originality, and personal qualities, and you will understand how it is that often he holds an audience, numbering over 400 persons, attentive and recollected.

The Duke of Norfolk has given him a small organ, which, with the two violins already in his possession and the cornet he intends to purchase or rather to beg, will enable him to organize a small orchestra to accompany the hymns which are sung after each sermon. The Father preaches at least once a week, vested in his black gown, biretta and stole. They tell me, he has accomplished great good. The Children of Mary of Farm Street, furnish him the alms necessary to carry on this work. The people of the East End are very proud to have a Rev. Father come from the fashionable West End, expressly to evangelize them. The Number of Jan. 31 of the illustrated paper "The Sphere" under this title "A strange Altar in the East End of London. Father Bernard Vaughan preaching in Periwinkle-Court," reproduces a scene from Father Vaughan's street preaching. He is depicted in the midst of a motley crowd. The right hand stretched towards a Crucifix hanging on the wall. On his left arm he holds a little child seated, and thus addresses our Lord:

"O Thou who didst once so piteously plead, 'Come to Me all ye that labor and are heavy burdened' to Thee I cry. Oh! sinners' only friend, I beseech Thee for the sake of this poor little innocent, so dear to Thy heart, to turn one look of saving pity on us who labor in misery, who are burdened with sin. Spare us, forgive us, save us, dear Lord, bring us to Thy kingdom where 'death shall be no more, nor crying nor sorrow shall be any more.'"—*Relations d'Orient.*

FORDHAM.—*St. John's College registers* 442 students of whom 201 are day scholars. As the present class room accommodations are wholly insufficient for our present needs, a new building is contemplated in which provision is made for at least twelve class rooms and a suitable college hall.=Sodality day, as the Feast of the Purification has always been known at Fordham, was celebrated this year on Sunday, February 8th. Eighty-six students were enrolled, the largest number ever admitted at one time. There are four sodalities

connected with the college: the Senior numbering 36; the Junior, 35; St. John's Hall with 40; and the Day Students' Sodality with 52 members.=The annual Alumni dinner, held at Delmonico's on February 16th, took the form of a reception to our distinguished alumnus Archbishop Farley, and was the best attended and most representative banquet in the history of the Association. More than 150 were present.=The Students' chapel has been decorated by Brother Schroen. His painting which adorns the ceiling has attracted much attention and is the most ambitious work the Brother has undertaken. It represents "The Baptism of Christ," showing John the Baptist with Christ at the River Jordan. This is heightened by a view of the open heavens and the Holy Ghost, represented by a dove, descending, surrounded by a host of angels. The effect is very striking.

The Hon. John C. McDonough, a graduate of Fordham, has been appointed Associate Justice of the Supreme Court in the Philippines.

GEORGETOWN UNIVERSITY. *The Retreat.*—The annual retreat was given by an alumnus of the College, Rev. Thomas E. Sherman, S. J., of the Class of '74. The unction of the preacher and the striking illustrations drawn from personal observation won the admiration of the students and produced in them a marked spirit of devotion.

The Sodality.—The number of the sodalists has been limited to fifty. There are postulants waiting to take the places of any who by deficiency in studies or by irregularity in conduct may forfeit the privilege of membership. In this way a high standard of piety and industry can be maintained among the sodalists.= There has been printed recently a catalogue of the directors and officers of the sodality from 1810 to 1900. The list will be framed and placed in the vestibule of the chapel. It has been observed that the list of the eminent alumni and the list of sodality officers are almost identical.= The newly published "Manual of the Sodality of Our Lady Immaculate of Georgetown College" is a 16mo, of 248 pages gilt edged, bound in Russian leather. Besides the history of the sodality, its object, advantages, indulgences, rules and ceremonial, the Manual contains the prayers and devotions necessary for a man of the world. It will thus in the days to come serve as a constant reminder of the piety and devotion of early days.

The Hospital.—Ground has been broken for a new wing to run from N St. along 35th. Several adjoining lots have been secured for future extension.

The Hirst Library.—On Dec. 18, 1902 Mr. Hirst made a formal presentation of the library. The following quotation from his speech indicates the spirit which animated the do-

nor: "Forty-two years ago I entered this college; thirty-eight years ago I left it, and the verdict of these thirty-eight years proves to me that education from the hands of the Jesuit Fathers is a priceless legacy, a jewel that will shine with increased brilliancy in the years that are to come. The thanks for this gift are not due to me but to Almighty God, who in his goodness and mercy has enabled me to make it." A musical and literary entertainment followed the presentation and the exercise closed with a blessing according to the Ritual.

The Observatory.—Father Hagen has just published an interesting volume entitled, "Observations of Variable Stars." These observations were made by Father Hagen and his several assistants at Prairie Du Chien, Wisconsin, and Georgetown University during the years varying from 1884 to 1890. Among these we are gratified to see the names of Father James Dawson and the present Rector of Georgetown. In the preface to the work our astronomer owns that the difficulties encountered in these observations bore ample fruit by showing the necessity of the "Atlas Stellarum Variabilium" since published in part by the same author, and received with enthusiasm by the astronomical world. The present volume contains the observations of fifty-two variable stars, and five stars not strictly variable. The volume marked Part I. leads us to expect before long another volume containing the results deduced from these observations.

Reverend Father Edmund Goetz left Georgetown University on February 5 this year, after having taken his last vows, on February 2, in the college chapel. On his way he visited the Harvard College Observatory, where he was received by Prof. E. C. Pickering with great courtesy and attention. Father Goetz sailed on February 12 to France, where he will buy some meteorological instruments, whence he will go to England, to wait for a steamer to South Africa. A twelve inch refractor is now being constructed for the Bulawayo Observatory, by which Father Goetz will extend our Atlas of Variable Stars to the South Pole.

GERMANY. *Steps taken towards the Beatification of two Jesuit Fathers.*—On October 21, 1902, Bishop Kepler of Rottenburg, by order of the Congregation of Rites, exhorted the faithful to hand in all the writings of Father Philip Jeningen, the saintly missionary of Southern Germany. The first official steps have also been taken in the Cause of Father Herman Glandorf. This great missionary lived for more than forty years among the most savage Indian tribes of Northern Mexico, close to the present borders of the United States. He was in every way an extraordinary man; wonderful things are related to have been wrought through his intercession, both during his life and after his death. After years of indescribable labors and hardships, about 16,000 In-

dians were gradually settled in villages. The Spanish visitor, Father José de Charravia, declared in his official report: "I desire no longer to have seen St. Francis Xavier, after I have conversed with Father Glandorf." The reports of his sanctity had spread over Europe about the time of his death in 1763, but as the Society was shortly after suppressed his name began to be forgotten except among the Indians of Northern Mexico. It was among them that a German nobleman, Baron von Brackel, heard the enthusiastic recitals of the sanctity and miracles of a Jesuit missionary. As a member of a Geographical Society, this nobleman travelled for many years in Mexico, and during a space of fifteen years he collected information about Father Glandorf. In 1890, the Bishop of Zakateka in Mexico, a Franciscan and friend of Baron Brackel, took the first steps towards the introduction of the Cause of the saintly missionary. In his documents the Bishop stated that with him pleaded for the beatification not only the Jesuits in Mexico, but also the Franciscans—the body of the Father had been translated to a Franciscan church and buried in the sanctuary—besides, the Archbishop of Mexico, the Bishops of Puebla and Durango, and the distinguished scholar Fray Angelo Tascarenas. But most active was the good Baron; he interested Windthorst in the Cause—whose birthplace is near that of Father Glandorf—and the Bishop of the Father's native diocese, Osnabruck; for Cardinal Rampolla had declared that the initiative had to be taken in the native diocese. One branch of Father Glandorf's family emigrated to the United States in the early part of last century, and is said to possess valuable letters of the Father.—(*Mittheilungen*, *no. 17*)

Recall of the Jesuits.—Since the German Chancellor has declared his willingness to influence the *Bundesrath* in order to cancel § 2 of the Jesuit laws, an agitation has been set on foot to counteract the recall of the Jesuits. At the head of this movement are the infidel Professor Haeckel, and the Ex-Jesuit and apostate priest Hoensbroech. The Protestant population, although prejudiced against the Jesuits, appears to be indifferent in regard to this agitation; the majority seem to be tired of the Kulturkampf. But the leaders of the anti-Jesuit movement may artifically stir up a part of the population to protest against the proposed repeal of the laws, and it is not impossible that this will influence the *Bundesrath*. The German Fathers were never very sanguine in their hopes.

The number of pupils in the colleges of the German Province for the year 1901–1902 was 5584, among them 1584 boarders. Thus the German Fathers, though they may not go back to the Fatherland, will not be without college work.

INDIA. *Bombay.*—Father Ernest Hull, of the English Province, lately took charge of "The Bombay Catholic Ex-

aminer," which began the new year much improved in its get-up under his editorship.

Trichinopoly.—Father J. D. W. Sewell, Manager of St. Joseph's College, received the Kaiser-i-Hind Gold Metal at the Delhi Durbar, an honor which he shared with Lady Curzon.

Mangalore.—The Bubonic Plague disappeared from the town at the end of the monsoon rains in October, after carrying off about a thousand victims, mostly Mahomedans and Hindus. At the local celebration of the Coronation Durbar Father Granelli's "Sedecias" was acted in the College Hall with great success. This tragedy was translated about forty years ago in Santa Clara College by the late Father Richard Whyte, S. J., who is well known to many of your province, as he did parish work at New York for a number of years and died there in 1891.= The part of the college building that collapsed during a cyclone on July 17th, has been rebuilt.= Father Müller did great work during the Plague epidemic by building two hospitals for Catholics and Hindus and giving his own service and that of his Infirmarians to the plague-stricken. Notwithstanding his advanced age and his service of twenty-five years among the lepers and sick of Mangalore, he thanks God "that he enjoys the best of health, and though sometimes at night he is so tired that he can scarcely stand on his feet, so wearied in mind that sleep does not come for hours, next morning he has been able to take his place at the helm." He wishes Ours to remember that he is still a member of your Province and begs your prayers and help for his work and his hospital.= Father Willian Tatlock, of the English Province, arrived on January 8th, and is on the College staff this year. He is a B. A. of the London University.—*Father John Moore.*

Missouri Province, *St. Louis University. Scholasticate.*—In the fall disputations, which occurred on the 28th and 29th of November, 1902, the following program was carried out: "De Sacramento Poenitentiae," Fr. M. Germing defender, Fr. W. Robison and Fr. J. Durgan, objectors; "De Virtutibus Infusis in Genere," Fr. J. Sifferlen, defender, Fr. F. Wallace and Fr. G. Leahey, objectors; "The So-called Maccabæan War-Songs," Scriptural lecture by Fr. J. Cunningham; "The Baptism of Constantine the Great," Historical lecture by Mr. A. Frumveller; "De Moralitate," Mr. F. Smith, defender, Messrs. J. McKervey and M. Palmer, objectors; "De Origine Idearum," Mr. D. Foulkes, defender, Messrs. R. Ryan and J. Doyle, objectors; "De Constitutione Corporum," Mr. J. Veau, defender, Messrs. I. Hamill and G. Shanley, objectors; "Simple Machines," Physico-Mathematical lecture by Mr. W. Cornell, assisted in experiments by Mr. F. Foss.—The exercises of the winter disputations

took place on the 2d and 3d of March, 1903, as follows: "De Sacramentis Poenitentiae et Extremae Unctionis," Mr. J. Lydon, defender, Messrs. J. Bruckert and J. Riley, objectors; "De Fide Divina," Mr. A. Esterman, defender, Messrs. J. Burke and G. Weibel, objectors; "The Future Life in the Old Testament," Scriptural lecture by Mr. J. McGeary; "Clerical Celibacy," Canon Law lecture by Mr. F. O'Boyle; "Ex Ethica," Mr. W. Hendrix, defender, Messrs. J. Wallace and E. Calhoun, objectors; "Ex Cosmologia," Mr. A. Cook, defender, Messrs. D. Coady and R. Kelley, objectors; "Ex Logica," Mr. J. O'Neill, defender, Messrs. E. Burrows and C. Pernin, objectors; "Hydrogen," Chemical lecture by Mr. A. Rohde, assisted in experiments by Mr. S. McNamara.

Chicago. Holy Family Church.—A series of missions, taking up five weeks, has been going on in this church during Lent. The missionaries engaged in the great work are Fathers P. Mulconry, M. O'Connor, M. Boarman, F. McKeogh and E. Brady. A week each had been assigned for the married men, married women, young men, young women and children, and up to this writing the several sections have responded faithfully and generously to the invitations of grace.

Mission of British Honduras.—Father R. Henneman and W. Mitchell have replaced Fr. F. Livingstone and Mr. B. Abeling, the latter of whom is now pursuing his course of theology at the St. Louis University. Fr. Henry Swift has been recalled to the New Mexican Mission, and his late post of Minister of our Belize College and Procurator of the Honduras Mission is at present filled by Fr. Mitchell.

Marquette College, Milwaukee. Alumni Association.—The local Georgetown University Alumni Association was organized this year and held its first banquet on October 7th, at the Pfister Hotel, Milwaukee. It was in every respect a neat affair, the guests of honor being Father J. Daugherty, Rector of Georgetown University, and Father A. Burrows, Rector of Marquette College—Crescat! Floreat!!

The Marquette Alumni Association, which, for several years past, has been struggling against the serious effects of division in its ranks, has, through the energetic action of its Executive Committee, developed new life and activity. Its last annual banquet showed the result of their individual efforts. The large number in attendance, its representative character, and the enthusiasm and good feeling displayed were highly gratifying. Before the close of the banquet, the Reverend Moderator, Father Henry Otting, had the pleasure of announcing that six of the guests had given their names for an annual scholarship: while at the same time, quite a handsome sum was subscribed for the athletic fund of the college. It has a membership, at present, of 220.

Work on the stained-glass windows, in the church of the Gesu, is progressing steadily. When finished they promise to be amongst the costliest and most artistic in the country. They are of Munich manufacture and will be fifty-two in number representing various scriptural scenes and characters but mostly devoted to the delineation of the principal mysteries in the life of Our Divine Lord. Their estimated cost will be $30,000.

The new stone portico of our church enhances the appearance of the structure immensely. It was erected at a cost of $19,000, by a wealthy and devout lady of the parish in memory of her young son whose untimely death followed soon upon his graduation from Marquette College. It is fifty feet across the front, and has an extreme height of forty-five feet. There are three Gothic arches, the central one of which is thirteen feet wide and twenty-one feet high. It is built of Bedford sandstone and is Gothic throughout. Fourteen granite columns of imposing dimensions support the arches. The interior is lined with white oak, with heavy oaken doors on high Gothic hinges. The whole portico stands out fourteen feet from the main wall of the church and completes the exterior of the building.

The following letter is interesting as showing the author's friendship for the Society, a result of his intimate association with Ours during the issue of his great publication, *The Jesuit Relations and Allied Documents*:—

Madison, Wisconsin,
November 19, 1902.

My dear Father Spalding:—Yours of the 17th inst. at hand. It is indeed very kind of you to tell me these pleasant things, and I thank you most cordially. My relations with members of your Order, now rather intimate for some eight years past, have proved one of the most agreeable episodes of my life. Your heartily-expressed invitation to visit Marquette College when in Milwaukee, I shall be glad, some time, to accept; but I am not often in Milwaukee, for my business calls me more frequently to Chicago.

We have recently received at the library a copy of Father Hamy's *Au Mississippi*. I have frequently corresponded with him, and bought it directly from him. I also have a copy in my private library. He has put a great deal of faithful work into the volume, and I hope it may reach many American libraries.

Yours very sincerely,

R. G. THWAITES.

Replica of the Marquette Statue.—The beautiful replica of the Marquette statue in Statuary Hall, Washington, D. C.,

which was recently on public exhibition in Milwaukee, has been purchased by a wealthy member of the Gesu parish and presented to Marquette College. The replica is sculptured in white marble, and is an exact reproduction of the statue at Washington. It is from the chisel of Signor Trentanove, sculptor of the original, and is done with all the artistic skill The sculptor has expressly agreed not to make another replica of the statue, that this may be the only one in existence. which has made him famous in the world of art. The gift is a very appropriate one as Marquette College is the only institution in the world named after the great pioneer Jesuit. The statue proper is four feet high in pure white marble. The base is five feet high and of dark green marble. The work is valued at $800 and is regarded as a distinct addition to the art treasures of the city.

Creighton University.—A number of old students gathered from all parts of the country in Omaha last summer were greatly impressed with the change from the old to the New Creighton and how much had been done with financial aid in increasing her numbers and in fostering an esprit de corps. It was proposed to follow the example of Princeton where each outgoing class organizes and each man pledges himself to contribute a sum yearly, which at the decennial of the class, is presented to the University. This plan was approved and a committee, with the approval of the Trustees and college authorities, have sent out a letter. In it is suggested in the future to have each outgoing class organize before graduation, and arrange for yearly contributions to a fund which in ten years will be presented to the University for a purpose to be designated by the donors. A class of eighteen, each contributing a minimum of say ten dollars a year in ten years would amass a fund of more than $2000. The result would be a permanent income to the University of about $2000, which might be used to assist needy young men, to establish scholarships, etc., and in general to increase the sphere of the University's usefulness. The total cost to each man on the above basis would be less than a year's tuition.

New Orleans Mission. *College of the Immaculate Conception, New Orleans*—The charity of the associates of the League of the Sacred Heart of the Immaculate Conception Centre has found a new and most opportune outlet. Following the suggestion of Father Biever, the Director, they decided to furnish a room at the Louisiana Leper Home, to be known as the room of the League of the Sacred Heart. Father Biever has been instrumental in having nine rooms furnished for the unfortunate lepers. One of them, very appositely called after the martyr-priest of Molokai, Father Damien, was given by members of the firm of D. H. Holmes, a large department store, who are members of the League at our church. There are now 15,000 associates on the

roll.=A beautiful statue of St. Joseph has recently been added to the church. It is of the finest Carrara marble and was designed and carved at Munich. The statue was presented by Mrs. Felix Poché, in memory of her husband the late Justice Poché of the Supreme Court of Louisiana.=A series of free lectures is being given in the Alumni Hall; the lecturers are chiefly professional men, graduates of our different colleges, each speaking on his special branch in science or art. They are well attended and are the means of keeping our former pupils in touch with one another.=A movement has been set afoot by the Alumni Association of New Orleans, having in view the organization of a national association of Jesuit Alumni. Two communications have been sent to every Jesuit college in the country, one to the Rectors of the colleges, another to the president of the Alumni Association of each college. Everywhere the idea has met with hearty approval, the Rectors and presidents signifying their intention of enrolling their associations on the list. It is hoped that much good will come from a national association which will comprise every alumnus in the United States. The work will be pushed forward energetically during this year. The plan is to have the various Alumni Associations appoint delegates at their respective annual mettings, said delegates to assemble in New Orleans during the Carnival season of 1904 for the purpose of going into permanent organization.=Our College was recently honored by a visit from Admiral Schley. In response to the addresses of welcome he spoke very entertainingly, giving the students much practical advice. Referring to his early life and his connection with the Society, he said that he attributed any success he might have had in his career to the solid training he had received as a boy at St. John's Institute, Frederick.

Shreveport, Louisiana. St. John's College.—The college opened here last October gives great promise for the future. At present we have all the boys we can conveniently handle, considering our limited accommodation. The frame building of twenty-six rooms we are now occupying serves as church, college and residence. Work has been begun on the college building proper; we hope to be able to move into it before June.

Galveston.—Our college has at present an attendance of 75, double the number of last year. We shall break ground for the new church after Easter. We hope to have an edifice perhaps even more beautiful than the one destroyed by the storm.

New York City. *St. Francis Xavier's. The College.*—The number of students, in spite of an increase in the price of tuition and considerable freedom in rejecting such as were unpromising, has shown no falling off.=The first event of

note in the Scholastic Year was the Retreat given by Father Pardow and attended by all the students with more than ordinary interest and fervor. It was found that the practice of having spiritual reading in the class rooms instead of at a general meeting of all classes secured much better attention and results, the matter being adapted more easily to the needs of each group.= December 13 was Sodality Day. All the students attended Mass, sermon and Benediction in the upper church and over two hundred sodalists received Holy Communion. Twenty-five members were received into the College Sodality and one hundred into the two sections of the High School Sodality. The enforcing of the provisions of the constitutions of the Sodality regarding consultors has been productive of great good. Three consultors were appointed for each class and these with the officers form a council materially aiding the Director and making the work of the sodality much more interesting to the boys owing to the important share of it which they feel is allotted to themselves. The habit of visiting the Blessed Sacrament, honoring a weekly patron and practising other exercises of piety were easily promoted by this means. In one of the sodalities the instructions were based on the Exercises; their history and results, together with the chief meditations and the topic was found very interesting to the boys.= An event very grateful to the community and provoking much edification and profitable comment among the students was the departure of one of our juniors for the Novitiate at St. Andrew-on-Hudson.

Among College organizations and enterprises few have been more successful in attaining their purpose than the "Xavier" Its literary standard has been maintained and contributions from the students readily secured. Articles on "Every man, —the 15th Century Morality Play," "Ralf Royster Doyster," "A Symposium on Ruskin," "From Beowulf to Tennyson," were leaders and may be worth while naming here. Every issue contained some good fiction, a feature indispensable to a popular college magazine.= The Professor of Physics has organized a scientific academy of which the purpose is private study and research, the results to be embodied in lectures before the Academy. Astronomy, the equation of time, the Geology of New York and vicinity will afford the topics.= The performance of Richard III. by the College Dramatic Association on the evening of Jan. 17, 1903 and the repetition of the same on the evening of Feb. 11 were events that reflected great credit on the College and students. Besides very encouraging accounts and critiques in leading papers, notably the "Herald," the remarks of professional actors addressed afterwards to members of the Faculty and of the cast showed that a standard of excellence had been attained which exceeded even our sanguine expectations and ranked the performance easily with the best of former years.

The Xavier Alumni Sodality has increased its membership notably among college graduates resident in New York City, and in particular among the professional students of Columbia University. The special work which in accordance with the spirit of the sodality it has adopted as its own is the patronage of Boys' Clubs three of which it has equipped. The value of this work in view of the Protestant propagandism in the same direction can hardly be exaggerated.

The Church.—The two weeks' mission began on Feb. 1, being held in both upper and lower Church with Fathers W. Gannon, P. H. Casey, John Collins, and Owen Hill as missionaries. The confessions for the women's week numbered 4760, and during the men's week 3731. On Feb. 17 the Sacrament of Confirmation was administered by the Most Rev. Archbishop Farley to sixty-six adults.=The Novena of Grace assumed a missionary aspect, numbers from other parishes attending, so that many were standing every night. Six confessors were kept busy before services on the last night and two during the service. St. Patrick's Day was celebrated by High Mass at 9 o'clock with sermon, the A. O. H. attending.

The Parochial School now employs twenty teachers of whom five are Brothers of the Christian Schools, thirteen are Sisters of Charity and two are lay teachers. The pupils number 1032 of whom 587 are boys and 445 are girls. Sodalities have been organized for all who have made their First Communion. The first reception was held on Dec. 8th. Meetings are held monthly in the Assembly Hall; here also are held twice a week the Catechetical instructions given by the Father in charge. Four hundred are being prepared for First Communion. A night class is held twice a week in the College for working boys and working girls.

PHILADELPHIA. *St. Joseph's College.*—Until the present year this has been a free college. The authorities have been obliged, however, to charge for tuition, and for this reason a serious falling off in the number of the students was expected. The number has kept up to more than 250, so the attendance has suffered slightly.=An Alumni Sodality has been organized under the direction of Father J. F. X. O'Conor and is flourishing. Membership is confined to college graduates and professional men; more than one hundred have been enrolled. A "Monthly Bulletin" is published and a series of Lectures were given under the auspices of the Sodality in the college Auditorium. Father O'Conor, Father Wynne, and Father Campbell were among the lecturers. =A library and reading room has been equipped for the exclusive use of the students. It already numbers upwards of three thousand volumes, no little portion of its prosperity being attributable to the kindly interest taken in it by generous friends.

The Gesu.—The Church Calendar is one of the very best that comes to us; it is full of details about the church and college, and is elegantly gotten up.

Father Villiger died on November 5th. His funeral was a great public demonstration and was noticed in the leading journal as a remarkable illustration of the power of a simple and devoted life. A sketch of his life is in preparation for the public as well as for our pages.

PHILIPPINES. *Visit of the Apostolic Delegate.*—Mgr. Guidi arrived at Manila on the 18th of November and on the 29th he paid a visit to our college, the Ateneo, of which Father Clos, known to Ours at Georgetown where he spent a number of months, is Rector. One of the boarders addressed him and made protestation of the loyalty of the college to the Holy See. Mgr. Guidi answered with visible emotion, at seeing such a multitude of young men, who reminded him of the early days he spent in our colleges. He recalled that time with pleasure, and spoke of the esteem he has for the instruction and edification given by his Professors. He finished his speech by exhorting all present to gratitude, love and veneration towards the Professors that God has given them. Mgr. Guidi was invited to take lunch, and he was very affable towards our Fathers and Brothers. He is personally acquainted with our Rev. Father General, and has a great affection for the Society. When visiting the College he appeared to be principally interested in the Museum, and he asked for some specimens to bring to Rome.= On the 1st of December Governor Taft gave a banquet to twenty guests in honor of Mgr. Guidi. From the clergy, besides Mgr. Guidi and his Secretary, there were invited only the Right Rev. Bishop of Manila, our Rev. Fr. Superior of the mission and Father Algué. Father Clos, Rector of the Ateneo, took Father Superior's place.= On the feast of St. Francis Xavier Patron of the Normal School, Mgr. Guidi said Mass at that College, and distributed Holy Communion to the sodalists of the Blessed Virgin. Our pupils welcomed him as those of the Ateneo had done. In the evening Mgr. Guidi had the post of honor at the play given at the Normal; which play was attended by some 5000 spectators.= On the feast of the Immaculate Conception, Patroness of the Ateneo, the Delegate celebrated his first Pontifical Mass in our Church.

The Ateneo, the first of our colleges, has 1100 students; 250 boarders, 80 half boarders, the rest day scholars. It is full to overflowing.

The Normal School, our second college, has 170 boarders and 300 day scholars.

The Observatory.—The Director of the Philippine Weather Bureau, the Rev. Fr. José Algué, S. J., has issued the first part of a report containing an account of the climate of

Baguio (Benguet), as gathered from a complete year's observations. The report is thoroughly made and is the first of its kind, and one of its main objects is to draw attention to climatological conditions of certain regions of the archipelago which might be advantageous as health resorts. In the case of each of the meteorological elements here discussed, a comparison of the facts is made with the data already recorded at and published by the Manila Observatory. The meteorological station at Baguio is of quite recent date, having been in operation since August, 1900, and its equipment was made more complete after the establishment of the Philippine Weather Bureau in May, 1901. The present report contains the observations of pressure, temperature, relative humidity, fog, clouds, rainfall, wind, and in most cases curves of the daily and yearly variations are given. The concluding chapter is devoted to a comparison of the climate of this station with those of other tropical stations at similar altitudes.

Father Algue's work on the "Cyclones in the Philippine Archipelago" as may be known to our readers, has been translated into French by order of the Ministry of Marine. In 1900 there appeared an English and German work on the subject (Shanghai and Bremen), "based on Father Algué's work," as the preface of these books has it. A few months ago Professor Nippoldt of the Magnetical Observatory of Potsdam (Berlin), pointed out that it was merely an *abridged translation* of Father Algué's work and the Professor censures the translator severely for not having designated his book simply a translation, as it really is.

ROME. *The Causes of Father Anchieta and Colombière.*—Father Beccari, our Postulator, writes as follows of the result of the meeting of the Congregation of Rites held February 10: "The validity of the processes in regard to the miracles of Venerable Anchieta and Venerable Colmbière was discussed and these processes approved as valid in respect to their beatification. The next step is the discussion of the miracles themselves; this will take place, we are told for the Venerable Colombière next year.—*Relations d'Orient.*

The Twenty-fifth anniversary of the death of Father Angelo Secchi was made the occasion of a magnificent celebration in his honor in the Grand Hall of the Cancelleria, on Thursday afternoon of last week. The hall was crowded to overflowing, and many had to go away disappointed in their desire to hear and see. Preparations for this festival had been going on for a long time, and the names of many leading men in the astronomical world, presidents of scientific academies, or directors of observatories, meteorological and astronomical, particularly in the United States, were associated with the movement to honor the memory of the illustrious Jesuit.

The Holy Father contributed a few lines of encomium, which he wrote with his own hand beneath the portrait of Father Secchi: "Meritos Viro insigni honores doctrina et religio certatim instaurent; ediscatque progenies succrescens, quid acies possit humani ingenii, duce et auspice Fide.—Leo P. P. XIII." The chief speakers on the occasion were the Cav. A. Persichetti, Guiseppe Lais, of the Oratory of St. Philip, Vice-Director of the Vatican Observatory, Very Rev. Professor F. Morano, and Professor G. Tuccimei. Father Secchi's labors in the fields of astronomy and meteorology were rapidly surveyed, and many episodes in his life were recalled to illustrate his character as well as his work. It was at Stonyhurst and at Georgetown in America, after he had been driven out of Italy by the revolution in 1847, that his great talent made its first strides towards eminence. Many of his old pupils were present in the audience on Thursday, amongst them Cardinal Vincenzo Vannutelli. Signor Marconi, of wireless telegraphy fame, sent a message to the committee, in which he praised the work of Father Secchi and begged to be allowed to have a share in honoring him. Don Lorenzo Perosi conducted the orchestra which played during the intervals of the addresses, and delighted the audience with a composition of his own. While this meeting was going forward at the Cancelleria, a similar commemoration took place at the Collegio Romano, which was taken from the Jesuits by the Government during Father Secchi's lifetime. Signor Nasi, the Minister of Public Instruction, and others prominent in the world of science, politics, or letters, attended to hear the address of Professor Millosevich. He concluded his conference with the following remarkable peroration: "Ladies and Gentlemen,—The scanty help afforded by the Government and the total absence of private subsidies for scientific research have left the observatories of Italy far behind those of other nations, although the contrary is believed by foreigners who judge only by the splendid results attained by the self-denial and persevering and assiduous labor of scientific men in this country. And of those who have contributed to spread this belief, which redounds to the honor and glory of Italy, Father Secchi is to be ranked among the first."—*The Tablet*,—*March 7*.

THE SOCIETY IN 1902.—At the end of this number will be found the "Conspectus Societatis Jesu Universæ Ineunte Anno 1903." From this it will be seen that the year 1902 is remarkable for its small Augmentum this being but 38, the smallest Augmentum in the new Society if we except the years 1848, 1849, and 1870, for then there was a decrementum. The number entering was 531, the number of deaths 261, and the number leaving 232. The falling off in the Augmentum is thus due chiefly to a decrease in the number entering. This is thirty less than the preceding year, fifty less than the year before last, and a hundred less than in 1899. The

decrease is especially among the scholastics, there being 38 scholastics less than the preceeding year; there is also a decrease of ten in the brothers as compared with the same year. The only Assistancies to show an increase are those of Germany and England.

SOUTH AFRICA. *The Rhodes Scholarships.*—The following from the Daily Mail is of interest: "Rhodesia is the first in the field in its appointments to the Oxford scholarships provided for by Mr. Rhodes. Curiously enough, both the fortunate youths come from a Jesuit College—St. George's School, Buluwayo."

Earl Grey, writing to the Rector, Father Barthelemy, says: "I should like heartily to congratulate your boys and you on the proud distinction your school has gained in having secured the distinguished honor of supplying from the ranks of your boys the two first Rhodes scholars that have been elected. I am glad that this honor should belong to the Jesuit Fathers, whose devoted and unceasing labors, from the earliest moment of our occupation to the present, in the interests of both the white settlers and the native population of Rhodesia, have won the ungrudging admiration and gratitude of us all." The scholars are Albert Bisset and Woodford Gilbert.

We most sincerely congratulate Father Barthelemy on the success of his scholars. The matter is not altogether settled, however, for, although Rhodesia has appointed its candidates the Oxford authorities have not yet decided on accepting them.—*Stonyhurst Magazine.*

SPAIN. *The Monumenta Historica. A Suggestion.*—We have a suggestion to make to Ours in this country. From what has been printed in the WOODSTOCK LETTERS all our readers know what a heavy burden is borne by the three Spanish Provinces that have undertaken to publish this work. Would it not be a very great act of charity to recommend it to the public libraries of our large cities? Thus the subscription list would be increased to a considerable extent and the sources of our History made accessible to all. Moreover, writers could no longer have any excuse for defaming the Society, for they would have at hand the genuine documents relating to the earliest days of our existence. Surely some of Ours in each of the large cities enjoy sufficient influence to have this great work introduced into the libraries.

Deaths.—Father Aloysius Fiter, well known as the Director of the Sodality of our Blessed Lady at Barcelona, died at that city on November 9. His sodality, with its different sections of Science, Literature, the Arts and Languages, and its works of charity numbered over a thousand members. It has been described several times in THE LETTERS, and is

one of the best known and most influential sodalities in the whole Society. The Father's influence is shown by the funeral given to him. The Mayor of Barcelona in the name of the Common Council and the whole city called at the college to express his regrets; his Eminence the Cardinal sent his vicar-general to attend the obsequies; while the Holy Father and Cardinal Rampolla sent telegrams of condolence. A detailed biography of the Father and his work will appear in "Razon y Fé."

Father Joseph M. Velez, who made his theology at Woodstock the very first years of its opening and thus may be considered one of its founders, died at Madrid June 26, 1902. He had been Rector and had represented his Province at the Congregation of Procurators twice and was one of the Electors at the XXIV. General Congregation when Father Martin was elected Father General. He spent the last years of his life in editing the "Monumenta Historica" of which he was one of the founders.

Father Victor Guerrero who made his theology at Woodstock, 1890 to 1894, died at Guyaquil, Ecuador, on October 13, 1902, a martyr of charity from sickness contracted while attending the plague-stricken.

Our Colleges.—Almost all our colleges in Spain have a slight increase in the number of the students. The present ministry has not, it seems, the slighest intention of molesting the religious congregations; on the contrary a reform in secondary education is proposed by which the situation of Ours will be improved. When the Government was lately asked about the negotiations with Rome in regard to the revision of the Concordat, the Minister replied that these negotiations would not be continued as there is at present nothing to be changed either in the secular or the regular clergy.

WORCESTER. *Holy Cross College.*—The college has 356 students on its register,—286 boarders and 70 day scholars. This is an increase of 30 boarders over last year and the largest number that has ever been on the college rolls. A series of Lectures were given during the month of March in Fenwick Hall by Father Murphy on Popular Errors about Classical Studies; by Mr. Pyne, on Shakespeare's Julius Caesar; by Mr. Cusick on Corals and Coral Islands; by Father Conwell on Hamlet,—an analytical study. Father Murphy's lecture is produced in the March number of "The Purple." This number of The Purple also contains an address of Father Hanselman before the Washington Club of Worcester on "The Education of our Future Citizen."

HOME NEWS.—*The Autumn Disputations* took place on Nov. 28 and 29. *Ex Tractatu De Virtutibus Infusis*, Mr. L. Kelly, defender; Messrs Donlon and Dinand, objectors; *Ex Tractatu De Pœnitentia*, Fr. Lunny, defender; Messrs Salentin and Cronin, objectors. *Ex Scriptura Sacra*, "Unity

of the Literal Sense of Sacred Scripture," lecturer, Mr. L. P. White. *Ex Jure Canonico*, "Independence of the Church in the Exercise of the Right of Ownership," lecturer, Fr. Rousseau. *Ex Ethica*, Mr. C. Murphy, defender; Messrs Delaney and Cassidy, objectors. *Ex Psychologia*, Mr. Kilroy, defender; Messrs McQuade and Nevils, objectors. *Ex Cosmologia*, Mr. Corrigan, defender; Messrs McCarthy, and McGarvey, objectors. *Mechanics*, "Projectiles," lecturer, Mr. Tallon, experimenter, Mr. Flood.

The Winter Disputations took place on Feb. 20 and 21. *Ex Tractatu De Virtutibus Infusis*, Mr. Macdonnell, defender; Messrs Drum and Rochfort, objectors. *De Sacramento Pœnitentiæ*, Mr. Donlon, defender; Messrs O'Hare and C. Lyons, objectors. *Ex Scriptura Sacra*, "St. John the Apostle and John the Presbyter of Ephesus," Mr. T. A. Becker. *Ex Jure Canonico*, "The Ownership of Ecclesiastical Property in Missions that are Entrusted to the care of Regulars," lecturer, Mr. Dowling. Ecclesiastical History, "The Inquisition in Spain," lecturer, Mr. Fields. *Ex Psychologia*, Mr. Williams, defender, Messrs O'Connor and Conway, objectors. *Ex Cosmologia*, Mr. Fremgen, defender; Messrs Crane and Storck, objectors. *Ex Logica*, Mr. Drugan, defender, Messrs Lauterbach and Kouba, objectors. *Physics*, "The Liquefaction of Gases," lecturer, Mr. Philips; Experimenters, Messrs Wall and Flood.

Reception to the Apostolic Delegate. A reception to the Most Rev. Diomede Falconio was given on February 6 in the College Library and consisted of an English and a Latin address and an English and a Latin poem. In these the Archbishop was addressed as Religious Educator and Delegate. Songs by the glee club and instrumental music by the orchestra were interspersed between the different parts. The entertainment opened appropriately by the whole community singing to the music of Gounod's Marche Pontificale, accompanied by the orchestra, the following lines:—

Vivat, vivat Leo! Papa nostra vivat et pater!
Qui placuit Deo suis in diebus.
Dedit ecce Dominus magnum illi sacerdotium.
Dedit eum principem nobis omnibus.

His Grace at the conclusion of the Reception addressed the community. He assured of us his pleasure in being present at this demonstration of love for the Holy Father. That it was an evidence that in this country religious orders can flourish and do their work without molestation from the Government. He paid a warm tribute to the Society as one of the greatest pillars of the Church, and exhorted our scholastics to aspire to religious eminence and perfection, by emulating the example of those in the Society who have acquired honor and sanctity. If worldly men labor to acquire honor and esteem, should not we do the same for God's greater glory. He concluded by giving us the blessing of the Holy Father.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ

INEUNTE ANNO 1903.

ASSISTENTIÆ	PROVINCIÆ	SAC.	SCH.	COAD.	UNIV.	AUG.
ITALIÆ	Romana	206	93	107	406	—1
	Neapolitana	130	110	86	326	—9
	Sicula	99	65	69	233	—6
	Taurinensis	201	213	131	545	—2
	Veneta	207	89	94	390	9
	Socii Assist. Italiæ	*843*	*570*	*487*	*1900*	*—9*
GERMANIÆ	Austriaco-Hungarica	347	147	239	733	6
	Belgica	483	432	223	1138	32
	Galiciana	207	104	133	444	0
	Germaniæ	594	401	435	1430	3
	Neerlandica	247	156	129	532	10
	Soc. Assis. Germaniæ	*1878*	*1240*	*1159*	*4227*	*51*
GALLIÆ	Campaniæ	334	173	132	639	10
	Franciæ	505	203	210	918	—15
	Lugdunensis	425	178	217	820	—14
	Tolosana	368	202	139	709	—7
	Socii Assist. Galliæ	*1632*	*756*	*698*	*3086*	*—26*
HISPANIÆ	Aragoniæ	453	246	366	1065	4
	Castellana	398	369	347	1114	—17
	Lusitana	123	107	94	324	7
	Mexicana	83	100	64	247	12
	Toletana	208	194	174	576	—7
	Socii Assist. Hisp.	*1265*	*1016*	*1045*	*3326*	*—1*
ANGLIÆ	Angliæ	343	214	112	669	0
	Hiberniæ	166	128	60	354	3
	Maryland. Neo-Ebor.	257	237	144	638	1
	Missourianæ	211	199	108	518	12
	Missio Canadensis	132	65	77	274	2
	Missio Neo-Aurelian.	102	79	46	227	5
	Socii Assist. Angliæ	*1211*	*922*	*547*	*2680*	*23*
	Ineunte anno 1903	6829	4504	3936	15269	38
	Ineunte anno 1902	6743	4542	3946	15231	86
	Augmentum	86	—38	—10	38	—48

De Deo Creante—8vo, pp. 972, P. Camillus Mazzella. $1.50.

De Sacramentis—2 vols., 8vo, pp. 804–780, P. De Augustinis Per vol. $1.25.

De Deo Uno—8vo, pp. 503, P. De Augustinis. $1.00.

Emmanuelis Alvarez — De Institutione Grammatica, Liber Primus, Editio Nova, ad Scholarum Usus Accommodata—Woodstock, 1893, 8vo, pp. 120. 30 cents.

Liber Secundus—Woodstock, 1894, 8vo, pp. 208. 40 cts..

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